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For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty,
To falter would be sin.

THE POWER OF SILENCE.

In silence there is power. The universe
Is full of great works that go on and on,
Without a pause, in silence. And there are
Things that seem small and not possessed of worth
Sufficient to be accounted of by man,
That have an influence and significance
The extent of which no mortal can conceive.
Ways indefinable, and forms there are
Innumerable, by which silence shows
The unobtrusive greatness of its power.

A smile is one of earth's sweet, silent things,
That makes a feeble heart grow strong, and is
A seven-fold cord in the strong band of love.
I have seen smiles, even in this world of sin,
That entered the strong prison of a heart
Where virtue, long subdued, had been confined,
And awakened all of Heaven that was asleep
Down in its cold, dark chamber. I have known
A wayward one, whom threat, and punishment,
And ruin sure, had failed to keep from vice,
To yield unconsciously to the kind smile
Of a diverting sister. O, such smiles
Have power! I have felt them, and no more
Could the impetuous anger of my heart
Rise up and storm, when a sweet sister smiled,
Than could the waves of Galilee, when Christ
Said, "Peace, be still."

A look sometimes means more
Than even words, though mighty, can express.
A look has power to wound or heal. A look
May be more cruel than unfeeling blows.
A look has driven a kind heart to despair.
A look may be a blessing, may awake
A generous impulse in the faint, dark heart.
Even the remembrance of a mother's look,
Thrilling the thoughts of her far-wandering one
In the dark paths of sin and shame, has kept
His life from wasting and his soul from death.
Ye, that would know the import of a look,
Recall your mother, she who only has
The perfect art to give it meaning. Did
She not administer her chidings well,
Her praise and her correction better thus?
Yes! and had man such magic power to rule,
There would be happier homes, more love and trust,
There would be kindlier spirits in the world,
And more of Heaven.—*N. Y. Observer.*

REST.

HEB. 4:1. A PROMISE—OF ENTERING INTO HIS REST.

Heaven is a rest. After the toils of the day, the laborer finds sweet rest at night. The traveler, after a day of weariness, welcomes the hour of repose. The warrior, tired of the conflict, lays by his armor with delight. The sick man, agonized with pain, earnestly covets rest, and the sad and sorrowful, who have drunken deeply of the cup of affliction, anxiously look for rest for their troubles.

The Christian is a laborer. He has his day of toil in the vineyard of his Master. He is a traveler; and as a stranger and pilgrim in the earth, he is going home. He is a warrior; his enemies are on every hand, and he is in deadly conflict with them. He is often sick and in pain; he is afflicted, sad, and sorrowful; and it is not strange that he should long for rest.

Now, there is a rest for the people of God. It is not here. It is far away. Yet it is a glorious and happy rest, and it is eternal. Canaan was a type of it; the Sabbath is an emblem of it; and Jesus has gone to prepare it for his people. He said: In my Father's house are many mansions; I go to prepare a place for you.

There is a promise of entering into this rest. The promise is sure; the rest is sure—yet many fall short and fail to enter, for it is only to be obtained by faith in Christ, and many do not believe. We must believe in Christ, or fail of the rest.

Hence the caution. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it—not merely come short, but seem to come short—appear to others to fail of entering the promised rest. Even those who do not come short, may seem to do so; they may so live and so die as to cause others to stand in doubt of them. Now, that we may not come short, we must receive and rest upon Christ—we must believe, we must have faith in him. And that we may not seem to come short, we must be humble, watchful, prayerful, obedient, showing our faith by our works. We must so live as to give the world no reason to doubt our piety. Then shall our influence be holy and happy, and we may by example as well as precept point others to the Lamb of God, and so they too be led to live with the rest in view; and then we shall neither fail of the rest, nor seem to come short of it; and, then, along in the journey of life, we may trust in the promise of entering into his rest when our pilgrimage is ended.—*N. Y. Observer.*

How the Father Received his Prodigal Son.

When he was yet a great way off, it is said, his father saw him. How did that happen? I knew a sailor's widow who had parted with her husband after some brief, bright days of marriage. He went to sea and never came back; his ship, probably foundering with all her crew, was never, never more heard of. When the time expired for her return, but no ship came, this woman would repair to a rocky headland, and, looking out, watch every sail on the wide ocean in the hope, as some ever and anon made for the harbor, that each was his bringing the lost one home. And at night, on her lone bed, she used to lie awake, listening to the footsteps of belated travelers, fancying that she recognized his step—but only, as the sound passed her door, to weep over her disappointment; and long after hope had died in the breasts of others, on rocky cliff or lonely bed she waited his coming who never came home.

Such love, I can fancy, often led this father's steps to some rising ground, where, others knowing his purpose but appearing not to notice him, he repaired; and, with a heart yearning for his son, turned his eyes in the direction the prodigal went off, hoping to see him return. One day when on his watch-post, he descries a new object in the distance. He watches it. It moves; it advances; it is not a beast, prowling lion, or hungry wolf; it is a man; it may be his son. His heart beats quick. One long, earnest, steadfast gaze, and, joy of joys, happy hour, often prayed for and come at last, the keen eye of love recognizes it—it is the prodigal come back! Painfully, for he was footsore and weary; slowly, for he bent under a load of guilt; sadly, for the scene around reminded him of departed joys and blighted innocence, his mother mouldering in the grave, and his father with gray hairs he had almost, perhaps, brought down to his; tremblingly, for he was in doubt of his reception—with head hung down, and slow, halting, hesitating step, the prodigal comes on. Like one agitated by contending emotions, uncertain how to act—with what measure of indulgence to temper severity, does the father wait his son's approach? No. He does not stand on his dignity; nor say, Let him make the first advances, and ask forgiveness. His one thought is, This is my son, my poor son; his one feeling a gush of love; his only impulse to throw his arms around his child, and clasp him to a bosom that has never ceased to love and hope for his return. As soon, therefore, as the wanderer is recognized, on flying feet the old man runs to meet him; and ere the son had time to speak a word, the father has him in his arms, presses him to his bosom, and, covering his cheek with passionate kisses, lifts up his voice and weeps for joy.

And this is God! the God whom we preach, as he is drawn by the hand and seen in the face of Him whom he sent to seek and save us, to bring us back, to open a way of reconciliation—the God whose Spirit inspires us with our first feeble desires to return—the God who, unwilling that any should perish, invites and waits our coming. "Therefore," like that father, often looking out for his son, "will the Lord wait, that he may be gracious unto you, and therefore," as was fulfilled by Jesus on his cross, "will he be exalted, that he may have mercy upon you. Blessed are all they that wait for him: The people shall dwell in Zion; thou shalt weep no more. He will be very gracious unto thee at the voice of thy cry: when he shall hear it, he will answer thee."—*Good Words.*

LIVING IN HEARTS.

It is better to live in hearts than in houses. A change of circumstances, or a disobliging landlord, may turn one out of a house to which he has formed many attachments. Removing from place to place is, with many, an unavoidable incident of life. But one cannot be expelled from a true and loving heart save by his own fault nor yet always by that, for affection clings tenaciously to its object, in spite of ill desert; but go where he will, his home remains in hearts which have learned to love him; the roots of affection are not torn out and destroyed by such removals; but they remain fixed deep in the heart, clinging still to the image, the object which they are more eager again to clasp. When one revisits the house of his childhood, or the place of his happy abode in his life's springtime, pleasant as it is to survey each familiar spot, the house, the garden, the trees planted by himself or by kindred now sleeping in the dust, there is in the warm grasp of the hand, in the melting of the eye, in the kind salutation, in the tender solitude for the comfort and pleasure of his visit, a delight that no mere local object of nature or art, no beautiful cottage, or shady rill, or quiet grove, can possibly bestow. To be remembered, to be loved, to live in hearts, that is one solace amid earthly changes—this a joy above all the pleasure of scene and place. We love this spiritual home-feeling, the union of hearts which death cannot destroy; for it augurs, if there be heart-purity as well as heart-affection, an unchanging and imperishable abode in hearts now dear.—*Christian Treasury.*

A SABBATH IN GLASGOW.

Glasgow is the great commercial city of of Scotland. It contains, including its suburbs about 400,000 inhabitants. The streets, especially in the newer portions, are broad, and the buildings are large and substantial. There are on every hand evidences of wealth and liberality. On the west and south are elegant parks, kept with scrupulous neatness. On the east stands the Necropolis, used as a cemetery. The central and most imposing monument is erected to the memory of John Knox. On the top of the monument is a statue of the "lion-hearted" reformer, holding in his right hand the Bible, whose truths he so fearlessly and successfully enforced. Near by is the Cathedral in which he once preached, "the old rookery;" which he wished pulled down, hoping, in his fiery zeal, thus to obliterate every vestige of Popery. If his counsels had prevailed, Glasgow would have lost its proudest and grandest specimen of artichecture.

It is a city of churches ancient and modern, their spires and towers are seen in every direction. When the bells strike the hour of service, Argyle, its great thoroughfare, with its subjacent streets, swarms with men, women and children, hurrying to their place of worship. One Sabbath morning I found myself in this throng, and went out to the west end of the city, to the Free-Church College, to hear Dr. Buchanan. He is in stature, little above the medium height, and compactly built. He has a large, full forehead. His hair is white. He read his sermon tolerably well. It was an exposition of the parable of the Sower—plain and direct in statement. His analysis of the first three classes of hearers mentioned in the parable, was thoroughly and masterly. The unity of his discourse was admirable. He does not greatly move your emotions, but he instructs you. His house was not more than half-filled.

At 2 o'clock, I went to the old Tron Church, where Chalmers first spoke so that the world heard him. Here are the same straight-backed, narrow, uncushioned pews in which his audience sat and were entranced by his utterances. Here is the same high, round pulpit, about four or five feet in diameter, with an oak sounding-board jutting out over it, where he stood and poured forth his fiery eloquence. I tried to imagine the crowd of his day, rushing along Trongate; packing this venerable house from the outer doorway to the pulpit stairs, and during the hour of preaching leaning forward and hanging breathlessly on the lips of the mighty man of God. But all, save the church edifice, is changed. The house was not half-filled, yet many of those present were the poor, the very class that Chalmers labored with such zeal to bless and whom he most rejoiced to meet in the place of prayer.

It was my pleasure also to visit a Sabbath school of about 250 scholars. These children were well instructed and ready in answering questions on the Old Testament scriptures, a department of Biblical study much neglected by us.

The superintendent of this school asked me if I belonged to the Free Church in America. "Certainly," I replied, "we are all free church there."

"Are there churches in your country supported by the Government?" said he.

"No, sir," said I, "each denomination of Christians cares for itself. We sustain all our churches by individual contributions."

I had told him that I was from Missouri, and he thinking, I suppose, that Missouri belonged to the would-be Southern Confederacy, introduced me to a friend, as a gentleman from South America. He appeared, however, to be an excellent superintendent, but like many men here had never taken the pains to look into our history, supposing, of course, that there is very little worth knowing out of Great Britain.

I found an interesting prayer-meeting at the church of Dr. McCall. He is absent, recruiting his health and strength, and his church, each week, holds a special prayer-meeting, that, on his return, his labors may be greatly blessed in the salvation of souls. The prayers were most simple and heart-felt, real pleadings with God, with an evident expectation of an answer.

In one end of the church edifice there is a door in the outer wall; passing through it you stand in a stone pulpit, on the outside, facing the street. Here Dr. McCall has been accustomed to preach to the crowds of the city. The Catholic priest complained that he obstructed the street by this service, and the city authorities silenced this pulpit. It is, however, a by-street, little traveled by carriages, and the service incommoded no one but the priesthood. The pulpit still remains, and will speak again at some future day.

This church is engaged in the "territorial" system of labor commenced here by Chalmers. This system was scouted, by many of his brethren, while he lived, as impracticable, needing, it was said, his genius and power to make it effectual. But while his body moulders in the tomb, it is being successfully prosecuted in the city where he began it. He rests from his labors, but his works follow him.—*Christian Times.*

CONTENTEDNESS.

Never compare thy condition with those above thee; but to secure thy content, look upon those thousands with whom thou wouldest not for any interest change thy fortune and condition.

And yet there is no wise or good man, that would change persons or conditions entirely with any man in the world. It may be he would have one man's wealth added to himself, or the power of the second, or the learning of a third; but still he would receive these into his own person, because he loves that best, and therefore esteems it best, and therefore overvalues all that which he is, before all that which any other man in the world can be. For every man hath desires of his own, and objects just fitted to them, without which he cannot be, unless he were not himself. And let every man that loves himself so well as to love himself before all the world, consider if he have not something of which in the whole he values himself far more than he can value any man else. There is therefore no reason to take the finest feathers from all the winged nation, to deck that bird that thinks already she is more valuble than any of the inhabitans of the air. Either change all or none. Cease to love yourself best, or be content with that portion of being and blessing for which you love yourself so well.

ON PRAYER.

O thou that hearest prayer, unto thee shall all flesh come. As for our transgressions, thou shalt purge them away.—Ps. lxv. 2, 3.

For what should we pray? We should, in the first place, search the Book of God, to see what our Father has promised us; and whatever he has promised, we may ask, with willingness to take a refusal, and meek resignation to his will, when he chooses to withhold the blessings for which we have prayed. Our requests are often refused for our lack of this very spirit of willingness to submit to His will when He crosses our wills.

There is an intimation in connection with this sublime proclamation, that all flesh shall come to a prayer-hearing God, which is a sort of guide as to what should be the beginning of our prayers. "As for our transgressions, thou shalt purge them away;" for until our sins are purged by the blood of Jesus, and the Spirit of sanctification, we cannot expect a ready answer to our prayers for the higher blessings of faith; for while we remain aliens to grace, we are not in a position to receive them. But what hinders any from taking the benefit of this universal amnesty? Did ever a king make so gracious an offer to his rebellious subjects? Nothing less than an invitation to "all flesh"—"for God is no respector of persons, but would have all men to come to the knowledge of the truth, and be saved; and it shall come to pass that whosoever shall call upon the name of the Lord shall be saved." Therefore, "Let whosoever will, come and take of the water of life freely."

There are other parties represented here as joining in this gracious invitation. "The Spirit and the Bride say come, and let him that heareth say come." Rom. ii, 11; Acts x. 34, 35; Rom. x. 12, 13; Acts ii. 2; 1 Tim. ii. 4; Rev. xii. 17. And here, also, the invitation seems to take another form. It is as if the Spirit condescended to pray to us to come and receive the advantage of the universal amnesty. "The Spirit saith come." Here, too, we have not only the duty of the Church (the Bride) set forth, but the very hearers of the gospel are commanded to say come: "Let him that heareth, say come." And this they can do, from the very moment that they resolve to "seek Jesus by prayer." (Dan. ix. 3.) They can pray other sinners to come and seek Him too.

"Look up, my soul, and join that cry,
'The Spirit and the Bride say come;'
Come! see through faith's aspiring eye,
The narrow path that leads thee home."

But why, again let us ask, do not all "set their faces unto the Lord God, to seek his promise by prayer and supplication?" Dan. ix. 3, 4.

Why do they not seek this particular promise, "Thou wilt purge away our transgressions," since it stands in immediate connection with the commandment to seek Him by prayer? Is it not because they do not want to be purged from all their sins? Is not this true also of many church members, who pray for various other blessings, and yet they have never prayed to be purged from *all* sin? They are conscious that they are indulging in many things, which they fondly (perhaps fatally) call small sins. But will their prayers be heard, if they do not commence with this beginning of prayer? No. "Let every one that nameth the name of Christ depart from iniquity." 2 Tim. ii. 19.—*Presbyterian.*

GREENWOOD AND ITS DEAD.

After several glimpses of Greenwood gained from carriage windows, we set out the other day, to explore it more thoroughly on foot. An afternoon spent in strolling from one scene of loveliness to another convinced us of the decided superiority of this cemetery to any other, whether abroad or in America, that we have yet visited. Its three grand features are picturesque variety of upland and valley, its enchanting bursts of water-view from so many points, and its vast growth of stately trees of the best American varieties. To our grandchildren, Central Park will be a peerless spot, but to us, no skilful disposition of fairy bridges, or of rich shrubberies, can atone for the lack of such oaks as glorify Hyde Park, or such a superb forest as crowns the many heights of Greenwood. Let the visitor but halt a moment on the hill that is covered by the Pierrepont family-tomb (an antique brown stone structure) and he will see an assemblage of oaks worthy of Ohio or Wisconsin.

The most bewitching spot to us in Greenwood is the vale of "Dale Water." It is a spot to dream about. Here, said we to ourselves, Washington Irving should have laid—here in this most Arcadian centre of his native city's burial-place—here where his grateful countrymen could have lingered around the ashes of their most illustrious man of letters. But alas! the most celebrated sons of New York do not slumber in Greenwood. Fulton and Clinton, the founders of the material grandeur of the Metropolis, lie elsewhere; so do Marcy and Alexander Hamilton and the Livingstons; Silas Wright is buried among the hills of St. Lawrence, and Irving at the entrance of his own "Sleepy Hollow." Some of these men were not natives of the Excelsior State, but their lives are identified with her growth and her glory. After several hours of exploration of Greenwood, we could not find on all of its tens of thousands of monuments, more than a dozen names that are widely known even throughout our own country. Dr. Samuel L. Mitchel, the chemist—his illustrious namesake the hero-astronomer who fell at Port Royal—and Dr. Bethune are among the most celebrated of the occupants of this beautiful city of the dead. The present war is contributing its heroes; and we observed that the workmen were already putting up a fine granite monument to the brave Lieut. Harry Hidden, who fell at Sangster's Station in Virginia. He is represented in bronze *bas-relief* on the pedestal; the tomb is close by "Crescent Water."

Among the myriad of monuments at Greenwood are several of rare beauty; several are sought out too for their eccentric designs or inscriptions. The two most visited tombs are those of bluff Capt. Correja, who stands over his vault in cap and "sou' wester" with his quadrant in hand, taking an observation; and of a fair young girl who was killed by a fall from her carriage. Her monument is Parisian in its style, and lacks the simplicity that should belong to the burial place of "sweet seventeen." We rather like the sea-captain's monument for its individuality and descriptiveness; as the old man is still living, we imagine that he is employing the quadrant to determine the bearings of his life voyage.

There is an improvement in the taste of monumental inscription in our great cemetery. The fulsome eulogies—that were often false enough to make the marble blush—are now generally omitted. There is less disposition, too, to inscribe the tombs of children with their pet names, such as "Our Willie," and "Our Bennie." The simple name and date, with a line or two of Scripture, or of elegiac poetry, are most frequent; but we would advise the Bible Society to send a copy or two to the marble-cutters, so shocking are many of the misquotations. Several tombs bear the simple line "Our Mother." On one, crowned with a bust whose drapery is transparent to the sunlight, is inscribed a brief dialogue between husband and wife in her dying moments. No inscription touched us so tenderly as the simple word "Good-night" on the tomb of a young wife. Perhaps this was her last utterence as the twilight of the death valley fell upon her advancing footsteps.

Among many clusters of roses, myrtles, and violets, we often discovered on the graves of God's departed children this flower from the Holy Spirit's own hand, "Blessed are the dead that die in the Lord." This is the amaranth which angels wreath above the ashes of the sainted dead. How redolent is it of Jesus' love, how dewy with promises, how bright with a lustre that palls and shrouds and funeral trappings can never dim, how it shines in the light that falls from the sapphire walls of the New Jerusalem! Matchless line, that never grows old, and never loses its heavenly freshness. If there be any line which the invisible angels chant above the sleeping dust of Christ's ransomed, it is this one which the Spirit taught to beloved John. Not as a dreary dirge do they chant it; not as a melancholy requiem. It is a jubilant psean of triumph over those whose achievement is complete; whose perils are past, whose work is done, whose sufferings are over.

—To no living man is such a blessing vouchsafed. For his probation is not yet ended. He is still liable to fall into grievous sin and to bring dishonor on his Christian name. But the dead in Christ *are safe*. With them there is no risk of failure, no danger of apostacy. As Daniel Webster said of Massachusetts at Bunker Hill, "the past at least is secure." The believer on whom death has set his seal is safe. John never can grow cold to the heart-beat of his Master's bosom. Luther shall never quail before Popes, or John Knox before royal bigots. Calvin shall never retract one line of his defense of God's sovereignty; nor shall Wilberforce ever loose his hold on the fettered hand of the bondman. Blessed are the holy dead! They have come out of great tribulation; their robes are made white in the blood of the Lamb. They hunger no more, neither thirst any more; all tears are wiped away forever from their eyes. With these celestial words floating around us on the twilight air, we turned away from Greenwood's silent beds—over which the birds were twittering their evening carols—and halting at the arched gate we bade many a dear old friend *good-night*. —*Am. Presbyterian.*

GOETHE IN ITALY.

The whole tone of Goethe's mind during his travels and residence in Italy is most remarkable; but is it not enough to make one weep? To treat a whole nation and a whole country simply as a means of recreation for one's self; to see nothing in the wide world and nation but the innumerable trappings and decorations of one's own miserable life; to survey all moral and intellecual greatness, all that speaks to the heart where it still exists, with an air of patronizing superiority; or where it has been crushed and overpowered by folly and corruption, to find amusement in the comic side of the latter,—is to me absolutely revolting; perhaps more so to me personally than I can reasonable expect it to be to others, but I think it ought to excite sentiments similar in kind, if not in degree, in every breast. I am well aware that I go into the opposite extreme; that my politico-historical turn of mind can find full satisfaction in things for which Goethe has no taste, and that I could live contentedly without feeling the want of art, not only amidst the glorious scenery of the Tyrol, but on moor or heath, where I was surrounded by a free peasantry who had a history. But truth, though it always lies between two extremes, does not always lie in the middle.—*Niebuhr.*

AN EXODUS OF FROGS.

A sight was witnessed on the plains near Hay, says an English paper, which no human eye has probably ever witnessed before, or is likely to ever see again. As a shepherd was snoozing, as is his custom, within the scanty shadow of a stunted gum tree, his slumbers were disturbed by what he describes as "like to a rushing wind whistling through a bed of reeds." But on looking around him, what was his surprise to behold the plain, for at least a square mile, covered with an innumerable army of frogs. On, on they came, in their hundreds and thousands, till it seemed as if the line would stretch out till the crack of doom. Had the Bishop of Natal been present he might have supposed, and with some reason too, that Providence was convincing him by occular demonstration that the ninth plague of Egypt was historically true. It was certain a strange sight, this exodus of the frogs, and is thus accounted for: The long and excessive drought to which this part of the colony has been subjected had completely dried up the clayed swamp which they inhabited, and the poor creatures, to save themselves from perishing, were obliged to emigrate, for when the shepherd saw them they were *en route* for the Murrumbidgee; and it is worthy of remark that many of the old frogs carried picaninny frogs upon their backs.

NO REPENTANCE—NO PEACE.

Have you ever heard of the great clock of St. Paul's in London? At mid-day, in the roar of business, when carriages, and carts, and wagons, and omnibuses, go rolling through the streets, how many never hear the great clock strike unless they live very near it? But when the work of the day is over, and the roar of buisness has passed away—when men are gone to sleep, and silence reigns in London—then at twelve, at one, at two, at three, at four, the sound of that clock may be heard for miles around. Twelve!—One!—Two!—Three!—Four! How the clock is heard by many a sleepless man! That clock is just like the conscience of the impenitent man. While he has health and strength, and goes on in the whirl of buisness, he will not hear his conscience. He drowns and silences its voice by plunging into the world. He will not allow the inner man to speak to him. But the day will come when conscience will be heard, whether he likes it or not. The day will come when its voice will sound in his ears, and pierce him like a sword. The time will come when he must retire from the world, and lie down on the sick bed, and look death in the face. And then the clock of conscience, that solemn clock, will sound in his heart, and, if he has not repented, will bring wretchedness and misery to his soul. Oh, no! write it down in the tablets of your heart—without repentance, no peace.—*J. C. Ryle.*

"WHAT COULD HE DO IN HEAVEN?"

It was about thirty years ago or more, when stage coaches still ran, that an excellent old clergyman, who had a keen observation of the world, was traveling on the top of the coach. It was cold, wintry weather, and the coachman, as he drove his horses rapidly, poured forth such a volley of oaths and foul language as to shock all the passengers. The old clergyman, who was sitting close to him, said nothing, but fixed his piercing blue eyes upon him with a look of extreme wonder and astonishment. At last, the coachman became uneasy, and turning round to him, said, "What makes you look at me, sir, in that way?"

The clergyman said, with his eyes fixed upon him, "I cannot imagine what you will do in heaven! There are no horses, or coaches, or saddles, or bridles, or public houses, in heaven. There will be no one to swear at, or to whom you can use bad language. I cannot think what you will do when you get to heaven!"

YOUTH'S.

THE SONG OF THE BEES.

Flying out, flying in,
Circling the hive with ceaseless din,
Now abroad, now at home,
Busy through wood and field we roam.
Here in the lily-cup, there in the clover,
Gather we sweets the meadow over.
Food to our young we carefully take;
Pollen we bring, and wax we make;
A band of us shapes its tiny cell;
Another follows, completing it well.
Working all, working ever,
Suffering idlers among us never.
Never pausing to take our ease:
Oh, busy are we, the honey-bees!

Flying out, flying in,
Circling the hive with ceaseless din,
Now abroad, now at home,
Cheery we stay, and gaily we roam.
Never too hurried to greet a brother,
With feelers crossed we talk to each other;
Never too selfish to share our stores;
Some seek them abroad, some use them in-doors;
Unitedly guard we our homes from harm,
Stationing scouts to give the alarm.
So, working all, and working with will,
Providing in summer for winter chill,
Whirring and buzzing, nor caring for ease,
Oh, cheery are we, the honey-bees!

Flying out, flying in,
Circling the hive with ceaseless din,
Whether abroad, or whether at home,
Loyal we stay, and loyal we roam.
In royal apartments our queen-bee is reigning;
We render our homage unmingled with feigning:
Lowly we bow as we pause by her side;
The choicest of food with her we divide.
Thus working all, and working with heart,
Each striving good to the whole to impart,
Busy and cheery, we think not of ease,
And loyal are we, the honey-bees!

Flying out, flying in,
Circling the hive with ceaseless din,
Whether abroad, or whether at home,
This lesson we teach wherever we roam:
Mortal, like us, go labor unwearily,
Work with thy kind, and work with them cheerily;
Duty fulfill, wheresoe'r thou may'st owe it;
Where honor is fitting, fail not to bestow it;
It matters not whether at home or abroad,
Be faithful to man, and be loyal to God.
Thus work thou well, and work thou ever;
The lessons we teach thee thou must not dissever:
Be busy, be cheery, be loyal—for these
Are the truths thou may'st learn from the honey-bees!

THE SHADOWS WE CAST.

A child was playing with some building blocks, and, as the mimic castle rose before his eyes in graceful proportion, a new pleasure swelled in his heart. He felt himself to be the creator of a "thing of beauty," and was conscious of a newborn power. Arch, wall, buttress, gateway, drawbridge, lofty tower and battlement were all the work of his hands. He was in wonder at his own skill in thus creating, from an unseemly pile of blocks, a structure of such rare design.

Silently he stood and gazed upon his castle with something of the pride of an architect, who sees, after months or years of skillfully applied labor, some grand conception in his art, embodied in imperishable stone. Then he moved around, viewing it on every side. It did not seem to him a toy, reaching only a few inches in hight, and covering but a square foot of ground, but a castle, lifting itself hundreds of feet upwards towards the blue sky, and spreading wide upon the earth its ample foundations. As the idea grew more and more perfect, his strange pleasure increased. Now he stood, with folded arms, wrapped in the overmastering illusion—now walked slowly around, viewing the structure on all sides, and noting every minute particular—and now sat down, and bent over it with the fondness of a mother bending over her child. Again he arose, purposing to obtain another and more distant view of his work. But his foot struck against one of the buttresses, and instantly, with a crash, wall, tower and battlement fell in hopeless ruin.

In the room, with the boy, sat his father, reading. The crash disturbed him, and he uttered a sharp, angry rebuke, glancing, for a moment, towards the startled child, and then returning his eyes to the attractive page before him, unconscious of the shadow he had cast upon the heart of his child. Tears came into those fair blue orbs, dancing in light a moment before. From the frowning face of his father, to which his glance was suddenly turned, the child looked back to the shapeless ruins of his castle. Is it any wonder that he bowed his face in silence upon them, and wet them with his tears.

For more than five minutes, he sat as still as if sleeping; then, in a mournful kind of way, yet almost noiselessly, he commenced restoring to the box, from which he had taken them, the many-shaped peices that, fitly joined together, had grown into a noble buil ding. After the box was filled, he replaced the cover, and laid it carefully upon a shelf in the closet.

Poor child! That shadow was a deep one, and long in passing away. His mother found him, half an hour afterwards, asleep on the floor, with cheeks flushed to an unusual brightness. She knew nothing of that troubled passage in his young life; and the father had forgotten, in the attraction of the book he read, the momentary annoyance expressed in words and tones, with a power in them to shadow the heart of his child.

A young wife had busied herself for many days in prepairing a pleasant surprise for her husband. The work was finished at last; and now she awaited his return, with a heart full of warm emotions. A dressing-gown, and a pair of elegantly embroidered slippers, wrought by her own skillful fingers, were the gifts which she meant to delight him. What a troop of pleasant fancies was in her heart! How, almost impatiently, did she wait for the coming twilight, which was to be dawn, not approaching darkness to her!

At last, she heard the step of her husband in the passage, and her pulses leaped with fluttering delight. Like a bird upon the wing, she almost flew down to meet him, impatient for the kiss that awaited her.

To men in the world of business, few days pass without their disappointments and perplexities. It is men's buisness to bear this in a manly spirit. They form but a portion of life's discipline, and should make them stronger, braver, and more enduring. Unwisely, and we may say unjustly, too many men fail to leave their buisness cares and trnubles in their stores, workshops, or counting-rooms, at the day's decline. They wrap them in bundles, and carry them home to shadow their households.

It was so with the young husband on this particular occasion. The stream of business had taken an eddying whirl, and thrown his vessel backwards, instead of onwards, for a brief space; and, though it was still in the current, and gliding safely onward again, the jar and disappointment had fretted his mind severely. There was no heart-warmth in the kiss he gave his wife, not because love had failed in any degree, but because he had let care overshadow love. He drew his arms around her; but she was conscious of a diminished pressure in that embracing arm.

"Are you not well?"

With what tender concern was the question asked!

"Very well."

He might be in body, but not in mind; that was plain; for his voice was far from being cheerful.

She played and sang his favorite pieces, hoping to restore by the charm of music, brightness to his spirit. But she was conscious of only partial success. There was still a gravity in his manner never perceived before. At tea-time, she smiled upon him so sweetly across the table, and talked to him on such attractive themes, that the right expression returned to his countenance; and he looked as happy as she could desire.

From the tea-table, they returned to their pleasant parlor. And now the time had come for offering her gift, and receiving the coveted reward of glad surprise followed by sweet kisses and loving words. Was she selfish? Did she think more of her reward than of the pleasure she would bestow? But that is questioning too closely.

"I will be back in a moment," she said; and, passing from the room, she went lightly up the stairs. Both tone and manner betrayed her secret, or rather the possession of a secret with which her husband was to be suprised. Scarcely had her loving face faded from before his eyes, when thought returned, with a single bound, to an unpleasant event of the day; and the waters of his spirit were again troubled. He had actually arisen, and crossed the floor once or twice, moved by a restless concern, when his wife came back with the dressing-gown and slippers. She was trying to force her countenance into a grave expression, to hold back the smiles that were continually striving to break in truant circles around her lips, when a single glance at her husband's face told her that the spirit, driven away by the exorcism of her love, had returned again to his bosom. He looked at her soberly, as she came forward.

"What are these?" he asked, almost coldly, repressing surprise, and affecting an ignorance, in regard to the beautiful present she held in her hands, that he did not feel.

"They are for you, dear. I made them."

"For me! Nonsense! What do I want with such jimcrackery? This is woman's wear. Do you think I would disfigure my feet with embroidered slippers, or dress up in a calico gown? Put them away, dear. Your husband is too much of a man to robe himself in gay colors, like a clown or an actor." And he waved his hand with an air of contempt. There was a cold, sneering manner about him, partly affected and partly real—the real born of his uncomfortable state of mind. Yet he loved his sweet wife, and would not, of set purpose, have wounded her for the world.

This unexpected repulse—this cruel reception of her present, over which she had wrought, patiently, in golden hope, for many days—this dashing to the earth of her brimful cup of joy, just as it touched her lips, was more than the fond young wife could bear. To hide the tears that came rushing to her eyes, she turned away from her husband; and, to conceal the sobs she had no power to repress, she went almost hurriedly from the room; and, going back to the chamber from whence she had brought the present, she laid it away out of sight in a closet. Then covering her face with her hands, she sat down, and strove with herself to be calm. But the shadow was to deep—the heartache too heavy.

In a little while, her husband followed her, and discovering, something to his surprise, that she was weeping, said, in a slightly reproving voice—

"Why, bless me! not in tears! What a silly little puss you are! Why didn't you tell me you thought of making a dressing-gown and pair of slippers, and I would have vetoed the matter at once? You couldn't hire me to wear such flaunting things. Come back to the parlor"—he took hold of her arm, and lifted her from the chair—"and sing and play for me. 'The Dream Waltz,' or 'The Tremolo,' 'Dearest May,' or 'The Stilly Night' are worth more to me than forty dressing-gowns, or a cargo of embroidered slippers."

Almost by force, he led her back to the parlor, and placed her on the music-stool. He selected a favorite peice, and laid it before her. But tears were in her eyes; and she could not see a note. Over the keys her fingers passed in skillful touches; but, when she tried to take up the song, utterance failed, and sobs broke forth instead of words.

"How foolish!" said the husband, in a vexed tone. "I'm surprised at you!" And he turned from the piano, and walked across room.

A little while the sad young wife remained where she was left thus alone, and in partial anger. Then, rising, she went slowly from the room—her husband not seeking to restrain her—and, going back to her chamber, sat down in darkness.

The shadow which had been cast upon her spirit was very deep; and, though the hidden sun came out again right early, it was a long time before his beams had power to scatter the clouds that floated in love's horizon.

The shadows we cast! Father, husband, wife, sister, brother, son, neighbor—are we not all casting shadows daily, on some hearts that are pining for the sunlight of our faces? We have given you two pictures of life, true pictures, not as a mirror, but as a kaleidoscope. In all their infinitely varied relations, men and women, selfishly or thoughtlessly, from design, weakness or ignorance—are casting their shadows upon hearts that are pining for sunlight. A word, a look, a tone, an act will cast a shadow, and sadden a spirit for hours and days. Speak kindly, act kindly, be forgetters of self and regarders of others, and you will cast but few shadows along the path of life. The true gentleman is always tender of the feelings of others—always watchful, lest he wound unintentionally—always thinking, when with others, of their pleasure instead of his own. He casts but few shadows. Be gentlemen—ladies, or—in a word that includes all graces and excellencies—Christians; for it is the Christian who casts fewest shadows of all.—*Arthur's Home Magazine.*

THE PACIFIC.

SAN FRANCISCO,

Thursday Morning, October 15, 1863.

Notice.

THE office of the PACIFIC is removed to No. 1 Government House, northwest corner of Sansome and Washington streets.

Rev. J. A. BENTON, " GEO. MOOAR, " W. C. BARTLETT, } Editors.

Rev. S. V. BLAKESLEE, Associate Editor and Traveling Agent.

H. S. BROOKS, Office Editor.

Change of Base.

The PACIFIC had its origin, in 1851, among Presbyterians and Congregationalists. Such of these as still remain in this State are now connected with the Synod of Alta California, or with the General Association of California. On one basis or another, it was conducted, till a year ago, under the auspices of the New School Presbyterians and the Congregationalists.

In October, 1862, in compliance with the wishes of members of the Synod of Alta California, the PACIFIC was placed in charge of a Board of Trustees, chosen by the Synod of the Pacific (Old School Presbyterian), the Synod of Alta California (New School Presbyterian), and the General Association of California (Congregational). In October, 1863, the Synod of the Pacific voted not to appoint Trustees again, and declined further co-operation, in an official way; agreeing, however, to pay one-third of any liabilities incurred during the year. The same week, the Synod of Alta California, after a lengthened discussion, and a partial action of a different sort, by a small majority, voted to offer to take the PACIFIC entirely into its own charge, or to give it over entirely into the charge of the General Association.

Having pondered the matter a good deal, and hesitated long, the Association, with much unanimity, voted to accept the proposal of the Synod, and to assume the charge of the Paper,—taking it with all its assets and liabilities. Contrary to their expectations and their wishes, the responsibility of the further publication of the PACIFIC has thus come upon those whom the General Association represents. They have cheerfully taken it, with all it involves, for the sake of Christ and his Church. The Association has appointed a Board of Trustees, and a Corps of Editors, as indicated above. In the hands of these persons, the Paper will continue the ensuing year. It will be in nothing different from what it has been, except that it shall be made better, if that be possible. It has "friends to reward"—and these are among all good people. It has "enemies to punish"—but these are not among the Churches of Christ. It regards all those as its friends who love a true, a pure, a liberal, a loyal, Christianity—and it will seek, as heretofore, to convert all others.

With this brief statement, the Conductors are constrained to permit this number to go forth.

Report of the Trustees of the "Pacific" to the Synod of the Pacific, the Synod of Alta California, and the Congregational Association of California.

The undersigned, appointed by your respective bodies, at your annual meeting held in October, 1862, to act as Trustees of the PACIFIC, beg leave to submit the following Report concerning the affairs of that Periodical since the present Board assumed the management:

The Board organized—October 16, 1862. The Rev. Mr. Buchanan, requesting to be relieved from all further responsibility for, and connection with, the PACIFIC, arrangements were made with Messrs. Towne & Bacon for continuing its publication. Several clergymen in San Francisco and Oakland assumed the labors belonging to the editorial department.

An investigation in regard to the financial condition of the Paper, at this time, showed the following result: An existing debt of long-standing, due to Messrs. Towne & Bacon, for labor and material, amounting to $500. A large amount due to the patrons of the Paper, on account of advance payment for advertising and supply of copies of the Paper. It was impossible to ascertain the extent of this indebtedness—but it was known to be large—and the results have shown that it was greater than your Trustees anticipated. As these were the only sources of income to be depended upon with which to continue the regular issue of the Paper, it was peculiarly embarrassing to find that they had been anticipated, and that many months must elapse before there would be any considerable income from these sources.

The Trustees hoped that by reducing expenses in the editorial department—as the voluntary labors of the clergymen enabled them to do—and depending upon the efforts of the Pastors and Churches to extend its circulation in lieu of a traveling agent, we should be able to continue its publication, without running greatly in arrears, until such time as the legitimate income from subscribers and advertising patronage should be available. In these expectations we have been disappointed, as the following statement will show:

The entire receipts, from October 1, 1862, to February 28, 1863—five months—were $1,249 89. The expenses of publication and mailing alone, during the same period, were $2,300: thus incurring a debt to Messrs. Towne & Bacon, in addition to the $500 with which we started, of about $1,200, in the short period of five months—and this, notwithstanding that from about the middle of December, the Trustees had secured the efficient services of Rev. S. V. Blakeslee as a traveling agent and associate editor. Mr. Blakeslee was engaged up to the 1st of March, only about two months—embracing the most unfavorable season of the year—and yet of the $1,249 89, stated above as total receipts for five months, $441 of it was the result of his efforts during the two months, and without which we should have received only the paltry sum of $808 89-100 towards meeting an expenditure of $2,300. This shows conclusively how the legitimate income of the Paper had been anticipated when the present Board of Trustees were appointed.

Arrangements were made with Mr. H. S. Brooks on the 1st of March, to secure more labor in the editorial department. The dependence upon the clergymen, who had volunteered their services, proving too precarious—arising not from any lack of interest, but being often incompatible with pressing pastoral duties.

We are happy in being able to state that since the 1st of March, the united efforts of Messrs. Blakeslee and Brooks have made the PACIFIC pay its way, notwithstanding the increased expenses consequent upon the employment of an Office editor. There has been not only no increase of indebtedness, but there is a substantial value in its subscription list and advertising patronage that can be relied on, as a regular source of income under proper management, to meet future expenses. The subscription list has been increased from fifteen hundred paying subscribers to twenty-six hundred.

We frequently receive letters, showing that our Paper is held in high estimation. If we were out of debt we should feel no hesitation in declaring the PACIFIC on a sure foundation and with greater prospects for usefulness than it has ever enjoyed. During last spring an effort was made to pay off the debt by obtaining the requisite number of subscriptions of twenty dollars each. This has been only partially successful; $530 has been collected as the result, so far, of this plan, which has been paid towards our debt, leaving a balance due Messrs. Towne & Bacon of $1,170 and interest. This ought to be liquidated at once, and will be (as we fully believe) the last call upon the generosity of the old friends of the PACIFIC. Messrs. Towne & Bacon have shown most extraordinary patience and forbearance in carrying during so many months so large an amount of indebtedness, while at the same time they have most generously continued the publication of the Paper during the year at the same price per number, notwithstanding the advance of materials and the large increase of circulation. If any thing could add to the obligation and ensure the speedy cancelment of the debt, this must certainly do so.

The publication of a weekly paper of the size of the PACIFIC, employing one office editor at a salary of $125 per month, and devolving upon him all office work, such as mailing papers, keeping the accounts, attending to the correspondence, in addition to the more appropriate duties of an editor, involves an expenditure of $7,500 per annum, and if strict economy is not used and hard work performed by the office editor, it cannot be done for that sum. The Trustees have not been able to pay Mr. Brooks the above named amount for his services, but hope it will not be long before the condition of the paper will justify them in doing so.

The Trustees entertain the belief, derived from the experience of the past year, that under the management of Messrs. Blakeslee and Brooks, with the *co-operation* of the Pastors, and other friends of a religious journal throughout the State, no apprehension need be felt for the future of the PACIFIC. By *co-operation*, we mean not only doing what can be done in extending its circulation, but what is of far greater importance, regularly furnishing communications, especially items of religious interest or news, such as are constantly occurring in every community, and which we all want to know concerning one another, and for which our own journal is the appropriate vehicle. Those more immediately responsible for the creditable appearance and sustaining of interest of our paper have had occasion to notice many instances during the past year where communications appropriate to a religious journal have been furnished to the secular papers first. A reversal of this course, furnishing them to the PACIFIC first, and leaving the secular papers to copy, would give it increased value, and a general co-operation such as we suggest would at once render it an article of indispensible necessity in all our growing communities.

All of which is respectfully submitted.

E. B. WALSWORTH, CYRUS PALMER, J. W. CLARK, GEO. MOOAR. } Trustees of the PACIFIC.

SAN FRANCISCO, Oct. 6th, 1863.

Proceedings of the General Association of California.

"The General Association of California" met in the First Congregational Church in San Francisco, Thursday morning, October 8th, 1863, at 9 o'clock.

After a season of devotion, the Association was called to order by the Registrar, Rev. J. H. Warren, who proceeded to make out the Roll.

Present from the *Bay Association*—G. W. Finney, George Mooar, E. S. Lacy, Henry Durant, W. C. Bartlett, J. H. Warren, E. G. Beck, with J. Rowell, M. Kellogg. Absent—J. S. Zelie, J. McH. Caldwell.

Valley Association—S. V. Blakeslee, J. A. Benton, J. E. Benton. Absent—F. Thacher.

Mountain Association—W. C. Pond, W. L. Jones, B. N. Seymour. Absent—H. Cummings.

Delegates—First Church, San Francisco, W. C. Boyd, A. Grey; Second—S. S. Smith, F. Wilson, W. H. Craig.

Oakland—E. P. Flint.

Petaluma—A. B. Case.

Clayton—Rev. J. J. Powell.

Downieville—Dr. Geo. C. Chase.

Folsom—J. F. York.

Rev. Wm. L. Jones was chosen Moderator, Rev. E. G. Beckwith, Scribe, Rev. Geo. Mooar, Assistant Scribe.

A portion of Scripture was read and prayer offered by the Moderator.

Rev. Israel E. Dwinell of Sacramento, Rev. W. A. Finney of El Dorado, and Rev. J. P. Chamberlain of Copperopolis, were invited to sit as Corresponding Members of the Association.

The following Committees were appointed by the Moderator.

On Correspondence—Rev. Geo. Mooar, Rev. J. E. Benton, Dr. Geo. C. Chase.

Devotional and Joint Meetings—Rev. J. H. Warren, Rev. E. G. Beckwith, Rev. J. J. Powell.

Bills and Overtures—Rev. S. V. Blakeslee, Rev. G. W. Finney, W. C. Boyd.

Narrative and Statistics—Rev. J. A. Benton, Rev. J. F. Dwinell, A. B. Case.

Reports from Foreign Bodies being in order, Rev. Wm. C. Pond read an interesting letter from the Ohio Conference.

Rev. Geo. Mooar, from the Committee on *Manual*, reported progress, and promised a full report before the Association adjourns.

Election of Preacher being in order, Rev. M. Kellogg was chosen Preacher, and Rev. E. G. Beckwith, substitute.

Rev. J. H. Warren moved, according to previous notice, that Art. IV of the Constitution be so amended as to read, "Each Congregational Church shall be entitled to two delegates." Motion lost.

The Moderator having ruled that amendments to previously proposed amendments were not in order, Rev. J. H. Warren asked permission to appeal from the decision of the Chair. Granted. The Moderator was sustained.

Rev. J. A. Benton gave notice of intention to propose an amendment of Art. IV of the Constitution, so that it shall read, "Every Congregational Church shall be entitled to two delegates, and one additional delegate for every fifty members in excess of one hundred members."

Rev. E. S. Lacy, in behalf of the Olympia Club, invited the Association to visit the rooms of the Club this afternoon at 4½ o'clk.

Rev. Geo. Mooar moved, according to notice given last year, that Art. V. of the Constitution be so amended as to provide that a Statistical Secretary be chosen once in three years. The motion was carried, and the Association chose, by ballot, Rev. Wm. C. Pond as Statistical Secretary.

The Committee on Bills and Overtures reported and the Moderator announced the Committees, as follows:

Education—Rev. E. S. Lacy, Rev. G. W. Finney, Dr. Geo. C. Chase.

Sunday Law and Sabbath Observance—Rev. E. G. Beckwith, Rev. J. E. Benton, W. C. Boyd.

Home Missions and Destitution and Supplies—Rev. J. H. Warren, Rev. W. C. Bartlett, A. B. Case.

Religious Publications—Rev. George Mooar, Rev. J. H. Warren, E. P. Flint.

State of the Country—Rev. W. C. Bartlett, Rev. J. A. Benton, J. F. York.

Slavery—Rev. S. V. Blakeslee, Rev. E. S. Lacy, Rev. E. G. Beckwith.

Public Morals—Rev. G. W. Finney, Rev. W. C. Bartlett, Rev. J. J. Powell.

Heathen in California—Rev. W. A. Tenney, Rev. J. H. Warren, Rev. J. P. Chamberlain.

Order of Exercises in the Association—Rev. E. S. Lacy, Rev. Wm. C. Pond, S. S. Smith.

Rev. D. B. Cheney was invited to sit as Corresponding Member of the Association.

Association adjourned to meet at two o'clock P. M.

Thursday, 2 o'clock P. M.

Association met according to adjournment.

Rev. J. H. Warren, from Committee on Devotional and Joint Meetings, reported, recommending that the Association meet, each morning of the Session, at half-past nine o'clock, and spend half an hour in devotional exercises, and that a joint meeting with the Synod of Alta California, for Narratives, be held Friday at two o'clock P. M., in the First Congregational Church, and for the celebration of the Lord's Supper, Friday, at half-past seven o'clock P. M., at the Howard Street Presbyterian Church. Report adopted.

Rev. Geo. Mooar read the Report of the Trustees of THE PACIFIC. Report was accepted, and referred to the Committee on Religious Publications.

Rev. Geo. Mooar resigned his position on the Committee on Religious Publications, and Rev. W. Bartlett was appointed to fill the vacancy.

Rev. S. V. Blakeslee reported from the Committee on Slavery. Report was accepted, and laid on the table temporarily, to await the action of the Committee on the State of the Country.

Rev. Geo. Mooar reported from the Committee on Correspondence. Report was referred back to the Committee with suggestions.

On motion voted, That the Registrar be instructed to prepare a Circular calculated to secure a more successful correspondence with other Ecclesiastical bodies.

On motion, Moderator appointed as Committee on Publication of Minutes, Rev. E. G. Beckwith, Rev. J. A. Benton, A. Grey.

On motion—*Resolved*, That a Committee of Arrangements be appointed (in connection with the selection of a place for the next meeting) to prepare a minute Order of Business and of Devotional Exercises, in such a way as to secure a more systematic and expeditious transaction of business, and a more thoroughly devotional cast to our meetings.

Adjourned to meet on Friday morning at 9½ o'clock.

ANNUAL SERMON.

Rev. W. C. Bartlett preached the Annual Sermon, before the Association, on Thursday evening, from Romans 1:16.

Devotional exercises were conducted by Rev. George Mooar and Rev. A. F. White.

FRIDAY, October 9th.

The Association met according to adjournment. After spending an hour-and-a half in devotions, the Association was called to order by the Moderator.

The Minutes of the previous day were read, corrected, and approved.

On motion, Rev. J. A Benton, Rev. H. Durant, and Dr. George C. Chase, were appointed a Committee on Place of next Meeting.

Rev. George Mooar, from the Committee on Correspondence, reported as follows:

THE COMMITTEE ON CORRESPONDENCE

Report that it is necessary for the persons appointed to correspond with bodies in fellowship, to pay greater attention to it. They recommend the appointment of the following brethren for the correspondence of the present year:

General Conference of Maine—W. C. Pond.

General Association of New Hampshire—J. Rowell.

General Convention of Vermont—W. L. Jones.

General Association and Conference of Massachusetts—M. Kellogg.

General Association of Connecticut—J. A. Benton.

General Association of New York—J. E. Benton.

General Conference of Ohio—W. C. Bartlett.

General Association of Iowa—J. H. Warren.

General Association of Michigan—E. S. Lacy.

General Association of Illinois—S. V. Blakeslee.

General Association of Indiana—H. Cummings.

General Convention of Wisconsin—J. M. Caldwell.

General Convention of Minnesota—J. S. Zelie.

General Association of Oregon—Geo. Mooar.

Hawaii Evangelic Association—E. G. Beckwith.

G. MOOAR,
J. E. BENTON,
DR. CHASE.

The report was adopted.

Rev. George Mooar reported verbally from the Committee on Manual. On motion, the report was made the special order for Saturday morning at 10 o'clock.

Rev. E. S. Lacy made some statements in regard to schools and colleges, recommending especially the College of California to our prayers and co-operation. The report was adopted.

The Committee on Religious Publications made an informal report, and, on motion, the subject was made the special order for Saturday morning at 11½ o'clock.

The report of the Committee on the State of the Country was read by Rev. W. C. Bartlett, and, after some discussion, was recommitted for additions.

The Committee on Place of Meeting recommended that the Association meet next year at Oakland. It was adopted.

The Committee on Sunday Law, submitted the following resolution, which was adopted:

Resolved, That the necessity for an efficient Sunday Law is as imperative as ever,—and that we recommend all Christians to use every legitimate effort to secure the passage of such a law at the coming session of the Legislature.

E. G. BECKWITH,
J. E. BENTON,
W. M. BOYD.

On motion, Rev. E. G. Beckwith and E. D. Sawyer were appointed a Committee to devise and execute means for securing a better observance of the Sabbath.

Adjourned to meet Saturday morning at 9½ o'clock.

Friday Afternoon.

A joint meeting with the Synod of Alta California was held in the First Congregational Church, to listen to Narratives of the State of Religion within the bounds of the Synod and Association.

Friday Evening.

The Synod of Alta California and the Association met in the Howard street Presbyterian Church for the celebration of the Lord's Supper. Rev. A. F. White and Rev. W. L. Jones administered the ordinance.

SATURDAY, Oct. 10th.

The Association met according to adjournment. After the usual devotional exercises, the meeting was called to order by the Moderator. Minutes were read and approved.

The Report of the Committee on Manual being the special order for this hour, on motion, it was voted that the Report of the Committee be adopted.

On motion, Rev. F. Buel and Rev. Geo. Burrowes, D. D., were invited to sit with the Association as Corresponding members.

Rev. F. Buel introduced Rev. Geo. Burrowes, D.D., as a delegate appointed by the Synod of the Pacific to express to the Association their fraternal salutations.

Address of the Rev. Geo. Burrows, D.D., as the Delegate of the Synod of the Pacific to the General Congregational Association of California, Oct. 10, 1863:

MR. MODERATOR: It is with great pleasure that I appear before you as the representative of the Synod of the Pacific, and express to you their Christian salutations. And I assure you this is not an empty form of the civilities of social life. It is the genuine offspring of Christian principle and brotherly love. Coming as we all have from homes in the East, around which have been hanging, from early childhood, the glorious remembrances of revolutionary times, and the sacred memories of a church which has enriched our own heritage with the gems of her literature and with the jewels of her sons, how can our hearts do otherwise in this far-distant land, than yearn toward those whose fathers we have venerated as fellow citizens at the mention of Lexington and Bunker Hill, and have loved as fellow Christian when we stood by Edward's sainted grave. Some of our earliest religious associations are blended with their benevolent operations. New England has a nobler monument than that which towers towards heaven on the ground where Warren fell. The branch which was planted, a tender shoot, by Samuel J. Mills and his associates under the shadow of Williams College, has sent out her boughs unto the seas and her branches unto the rivers; the hills are covered with the shadow of it, and the boughs thereof are like the goodly cedars; and while many in our own church still cherish for the American Board, C. F. M., a filial affection, the sons of New England will hardly look with more satisfaction on any memorial of their native hills, in heaven, than on the glorious fruits gathered home in glory from this noble cedar in the earthly garden of our God.

Under these sacred impulses and hallowed memories, in view of the great land to be here possessed, and of the strongholds of the Philistines frowning from every side on our advance, the Synod of the Pacific have been anxious to draw as close as possible the bonds of affection and effort between the different evangelical brotherhoods, cherishing as chief among these the church in whose glorious northern crown burn the names of Edwards, of Brainerd, of Payson. When Nelson was going into battle at Trafalgar, he wrote to the great officer associated with him—"We can have no little jealousies; we have only one great object in view." We recognize no rivalry save that of regiments under the same glorious flag, going into battle for the good and the glory of their country; remembering that although, during our campaign, the spirit of the corps may in its exuberant patriotism transcend some of the little amenities which would be observed under less stirring circumstances, and amid the crash of battle may jostle a neighboring regiment in our eager rush for victory, still we all belong to one great commander; and when our warfare being ended, the regiments of this sacramental host are disbanded in the streets of the New Jerusalem, we will remember and love each other only as soldiers of Jesus Christ.

We hail you as co-workers in the great cause of religious education; rejoicing to know that equally with ourselves, you hold God's great text-book given to man, as the legitimate corner stone of every education; and that while you are striving to turn through the beautiful valleys of California streams from the Castilian spring, you seek more fully to water them with rills from "Siloa's brook that flows fast by the oracles of God." We feel that the interests of truth, of literature and religion, in California, are closely identified with the institutions with which we are respectively allied. Do we say too much in saying, that Protestantism in this State will look earnestly to these as its important supports? No man desires more earnestly than myself for the institution at Oakland the greatest possible success. My prayer is that it may be everything here in literature, liberty and religion, that Yale has been to our glorious country; and that these two institutions, one on either side of our bay, at the very head of influence on this great and growing coast, may stand here to distant generations as the Jachin and the Boaz, the pillars at the threshold of the temple of California liberty and religion; and their friends and their sons be ever bound together by that noblest of bonds, a generous and magnanimous rivalry in carrying up that temple, the foundations of which have been so nobly laid on these Pacific shores. My desire has ever been, my prayer now continues, that those who read the record on our gravestones may feel, that the founders of these institutions were united in the friendly feeling and sympathy springing from a common love to Jesus, and a common aim for the glory of his crown and kingdom.

The realization of our Saviour's prayer, "That they all may be one," is the crowning desire of every pious heart. Our duty on earth is a striving toward the ideal perfection enjoined in the commands and embodied in the example of Jesus; and though this prayer may not be fully realized till his kingdom has fully come in its perfect glory, it is our duty to struggle against all infirmities standing in its way, and to gather, from time to time, as many of the first fruits of this blessed union as may now be possible; and by these foretastes of heaven, be prompted to look forward with more longing desires and more earnest efforts, to that full blessedness of brotherly love awaiting us where no infirmity shall linger when the day breaks and the shadows flee away.

In conclusion, I beg to assure you of the Christian sympathy and the fraternal regards of the body which I represent.

San Francisco, Oct. 10, 1863.

Dr. Burrowes then read an address full of the warmest Christian sympathy, expressing the earnest wish of the Synod for fraternal coöperation in our common Christian work.

On motion, Rev. E. S. Lacy was appointed delegate to represent the Association in the next session of the Synod of the Pacific.

Rev. E. S. Lacy read the Report of the Central Committee of the Home Missionary Society, which was laid on the table to await the Report of the Treasurer.

Rev. Dr. Burrowes, on invitation, made some interesting statements relative to the condition and prospects of the City College, which were responded to by Professor H. Durant, of the College of California.

Rev. E. S. Lacy read a communication from Brigadier General Ellis, requesting the appointment of some member of the Association to conduct religious services at Camp Allen on the coming Sabbath. Association appointed the Scribe.

The subject of Religious publications being the special order for half-past eleven, it was moved and voted that the Association proceed to take pledges for discharging the debt of THE PACIFIC.

On motion, it was voted that the Association assume one-third of the debt incurred by THE PACIFIC during the past year, and one-half of its previous debt.

While the Association were in the act of receiving pledges for discharging the debt of THE PACIFIC, Rev. W. W. Brier, Rev. L. Hamilton, and Rev. J. D. Strong, of the Synod of Alta California, came in and were invited to sit with the Association as Corresponding Members.

Rev. L. Hamilton, on behalf of the Committee, presented the following resolution of the Synod of Alta California, on the subject of the PACIFIC:

Resolved, That the Committee on the subject of the PACIFIC be instructed to proceed as soon as possible to the Congregational Association now in session in this city, with authority to propose that they assume the sole proprietorship of the paper, together with its liabilities, or that this Synod will assume such proprietorship and liabilities.

It was moved that the PACIFIC with its assets and liabilities be resigned to the Synod of Alta California.

On motion, adjourned to 9½ o'clock Monday morning, and the subject of the PACIFIC was made the special order for 10 o'clock, A. M.

MONDAY, October 12th.

After the usual half-hour's devotions, the Association was called to order by the Moderator. Minutes were read and approved.

The motion to resign the PACIFIC to the Synod of Alta California being in order, after some discussion, the motion was lost.

On motion, voted unanimously, That the General Association of California having received the following proposition from the Synod of Alta California: "*Resolved*, That the Committee on the subject of the PACIFIC, be instructed to proceed as soon as possible to the Congregational Association now in session in this city, with authority to propose that they assume the sole proprietorship of the Paper, together with the liabilities; or, that this Synod will assume such proprietorship and liabilities"—therefore, *Resolved*, That the General Association of California hereby accept the proprietorship of the PACIFIC, with its assets and liabilities.

On motion, voted, That the General Association of California, hereby elect the following gentlemen Trustees of the PACIFIC, viz: J. W. Clark, Cyrus Palmer, E. P. Flint, E. D. Sawyer, Isaac E. Davis. *Resolved*, secondly, That this Board be authorized to fill vacancies occurring in their body during the year.

Rev. A. W. Loomis, Rev. George Preston, and Rev. P. Williamson, were invited to sit as Corresponding members of the Association.

On motion, the Committee on Religious Publications were requested to in form the Synod of Alta California of the action of the Association upon their proposition.

The Association then appointed Rev. J. A. Benton, Rev. George Mooar, and Rev. W. C. Bartlett, Editors of the PACIFIC.

The following Report from the Committee on the State of the Country, was read and adopted:

WHEREAS, the dearest interests of our country are still imperiled by the great rebellion, instigated by the enemies of the Union and of a free government, it becomes us humbly to acknowledge the chastening hand of God and to implore His merciful intervention as the Sovereign Arbiter of men and nations.

And whereas, this Government cannot be sustained in its struggle against disruption and anarchy without the support of a sound, loyal, patriotic public sentiment—an agent more potent than ships, fortifications and armies,—it is therefore the duty of every citizen not only to maintain such sentiments himself, but to seek in all legitimate ways to strengthen these convictions in the community, and by cheerful sacrifices to succor and uphold the Government until liberty and law and free institutions shall have a righteous and triumphant vindication.

And whereas, we recognize now, as ever, slavery as the active and underlying cause of this civil war, with all the calamities which have followed or may follow in its train; since for a whole generation it has conspired against the peace and security of the country until now it has been cast into the scale against liberty, and even against our national existence. We accept the issue—and as we pray for security for our children, for the future safety and repose of our country, for the unhindered progress of humanity, we look for no settlement of this issue which does not involve the entire destruction of this agent of our national calamity.

Resolved, therefore, That we deprecate every useless and foolish distinction which is drawn between the Admistration now in power, and the Government. That we rejoice not only because of the Proclamation of Emancipation, by the Chief Magistrate, as a "war measure," but because it enfranchizes millions of men, and is destined to work out stupendous results for our country and the world.

Resolved, That we respectfully tender to the President of the United States our hearty congratulations for his firm and patriotic course—our sympathy for him in these days of our trial, and our steadfast confidence in the integrity of his purposes, under God, to secure peace and order and an unclouded country.

W. C. BARTLETT,
J. A. BENTON,
JOHN F. YORK.

[The want of space compels us to continue the Proceedings in our following number.]

Synod of the Pacific.

EDITORS PACIFIC:—Agreeably to the following resolution, the accompanying Abstract of the doings of the Synod of the Pacific is submitted for publication in the PACIFIC:

Resolved, That the Stated Clerk be authorized to publish in the PACIFIC newspaper such portions of our proceedings as may by him be deemed advisable.

A. WILLIAMS, Stated Clerk.

The Synod of the Pacific met, according to adjournment, in Calvary Church, San Francisco, October 6th, 1863, at 7½ o'clock P. M.; and was opened with a sermon by the Rev. Henry R. Avery, Moderator, from Acts 26:8—"Why should it be thought a thing incredible with you that God should raise the dead?"

After sermon the Synod was constituted by prayer.

Present—from the Presbytery of California, Ministers: C. Wadsworth, D. D., A. Williams, F. Buel, A. W. Loomis, S. T. Wells, D. J. Lewis, E. J. Vail, John Edwards, Henry R. Avery; and Ruling Elders: J. Bevans, R. McKee, and E. R. Hawley.

From the Presbytery of Benicia—Ministers: P. V. Veeder, Thomas Fraser, J. W. Macdonald, and James Woods; and Ruling Elders: J. Brown; and J. B. McClure.

From the Presbytery of Stockton: N. B. Klink, G. Burrowes D. D., and B. E. S. Ely—Ministers; and —— Van Winkle—Ruling Elder.

The Rev. P. V. Veeder was chosen Moderator, and the Rev. N. B. Klink, Temporary Clerk.

The Synod then adjourned to Wednesday morning at 9 o'clock.

Synod reassembled Wednesday morning and continued its sessions and business, in its usual manner, until the time of adjournment, Friday, October 9, at 12 M. On Wednesday night, the usual Missionary meeting was held in Calvary Church, at which time Reports were offered on Foreign and Home Missions and Colportage, by the Rev. Messrs. Buel, Loomis, and Wells.

The following are the principal papers and acts passed by the Synod:

Resolution on the religious wants of the Pacific Coast, offered by the Rev. F. Buel.

Resolved, That the present importance of this Coast and its prospective influence on the Kingdom of our Lord Jesus Christ, seems to us to demand that the Church at the East should spare some from among the ablest of her sons, for the work of the Ministry in this State and the adjacent State and Territory.

Resolutions on Sermons to Children and Juvenile Missionary Societies:

Resolved, That Synod has heard with pleasure the statement made by one of our Ministers respecting the happy results of monthly services preached especially to the children, and we would recommend to all our Pastors to adopt the same or a similar course as far as may be practicable.

Resolved, That all our Pastors and Evangelists make it it an indispensable part of their labors to inculcate among their people the duty of beneficence, and to endeavor to inculcate the grace of giving; and that the Ministry strive to keep the people informed respecting the history and progress of the different Missionary Societies and Fields, and Missionary labors throughout the world. And that they do this by means of pulpit discourses, monthly concert addresses, and by Missionary publications distributed to every family in their congregations.

Resolved, That whenever it is practicable, Ministers and Church sessions be urged to observe the monthly concert of prayer for Missions, and also to form Juvenile Missionary Societies.

Protest and complaint against the action of the Synod of 1862, in dissolving the Synod's Board of Regents.

The undersigned, agreeably to notice given, beg leave herewith to present to the Synod of the Pacific, our protest and complaint against the action of the Synod of 1862, in the passage of the following resolution, viz:

Resolved, That the Board of Regents be, and the same is hereby dissolved.

We protest and complain against the above action—

1. Because it is inconsistent with and contrary to the deliberate and decided previous action of the Synod on the same subject. In the year 1859 the Synod, after a protracted and thorough discussion, adopted a scheme of education which embraced the principle of ecclesiastical control; and committed the whole body as such to the furtherance of the cause of education within our bounds; and which provided especially that the practical details of the plan should be entrusted to a Board of Regents, appointed with full powers as trustees on behalf of the Synod. At the Synod of 1860, the said Board of Regents reported progress in carrying out the directions passed by the Synod of 1859, and strictly conforming to those instructions. In this report it was stated, among other things, that a grammar school had been established and was in operation under the management of the Rev. George Burrowes, D. D, and that a property had been purchased as the site of a City College, and other measures taken to endow and put into operation said City College, it being expressly stated that all that had been done was for and in behalf of the Synod from whom the said Board of Regents received its appointment. The next year, 1861, a change was reported by the Board of Regents in the affairs of the City College, by which its management was committed by the Board to a new Board of Trustees not amenable to the Synod. The language of said report is, "the Board has deemed it best to commit the above property and school to the special control and management of a Board of Trustees," etc. This proceeding received the censure of the Synod, and the Board of Regents was directed to restore the City College and its property to their former direct relations to the Synod. At the meeting of the Synod the following year, 1862, the Board of Regents, while it was still under the unfulfilled obligation to obey the order of Synod of the previous year, was, on motion, in a summary manner dissolved. In the view of these facts, the undersigned protest and complain against the said dissolution.

2. We protest and complain against the said dissolution of the Board of Regents, because it annulled the moral and legal hold of the Synod upon the said City College and its property, which, according to the report of the Board of Regents, in 1860, had been secured for and to the Synod.

3. We protest and complain against the said action of the Synod of 1862, because it terminates, in effect, the Synod's action, zeal, and efforts in the cause of education, and leaves the Synod without a practical educational scheme, which had been so urgently advocated, and adopted by a nearly unanimous vote, the reason of the opposition made by a small minority being on account, particularly, of a single feature in the scheme, viz: that the school to be instituted in San Francisco, was designed to be the nucleus of a College or University, and not on account of the general principle of ecclesiastical control involved.

4. We protest and complain against the said action of the Synod of 1862, because it involves the commission of a wrong against the Synod itself; and, as we believe, has proved and is a hindrance, and is likely to be a lasting obstacle to the Synod's efficient co-operation in the cause of education. To say the least of the affair, it is patent to all that the present state of this cause among us is very far below the standard of the obligations of this Synod; and, according to our judgment, is far below the rank it would have attained, had the said scheme of the Synod been continued and faithfully prosecuted.

All of which is respectfully submitted.

ALBERT WILLIAMS,
J. M. HAMILTON.

SAN FRANCISCO, October 7, 1863.

Recommendation of the United States Christian Commission.

The Synod have heard from various sources, of the very valuable labors of the Christian Commission, in attending to the sick and wounded of our armies; alleviating suffering and affording to our soldiers religious instruction and consolation; and although very much of the work performed is by voluntary effort, yet as many expenses are incurred calling for large expenditures of funds, the pecuniary needs of this Society are suggested to our Churches for their benevolent contributions.

Minute of the Synod of Pacific on Dancing, Reported by the Rev. S. T. Wells.

WHEREAS, Some of the members of our Churches have adopted the practice of attending and even participating in public dancing, injuring thereby greatly the cause of sound morality and religion:

Therefore, *Resolved*, That we, as a Synod,

do express our most earnest disapprobation of said practice.

The practice of midnight dancing is often fatal to physical health, dissipating the mental energy, and fatal also to physical life.

When a person professes before the world that he is a Christian, a child of God, the world demands, and has a right to demand, that his conduct be consistent with his profession,—and the sneer of the world is one part of the penalty of inconsistency.

Public balls, sustained and attended by professing Christians, sadden the hearts of God's people throughout the whole land, and greatly weaken their influence in restraining their children from scenes of still worse dissipation—while we know that many persons, some of them professing Christians, are led astray by these influences, and ruined.

God requires his people to come out and be separate, and touch not the unclean thing, with a great promise, if we comply: "I will be a Father unto you, and ye shall be my sons and daughters." One also of the great blessings of Christ is upon the pure in heart. Promiscuous dancing is opposed to purity of heart, or both the world and the Church have been greatly mistaken.

Our confession of Faith teaches that—"An offense is any thing in the principle or practice of a Church-member which is contrary to the word of God, or which, if it be not in its own nature sinful, may tempt others to sin and mar their spiritual edification."—Book 2 of Discipline, Chapter 1.

Certainly, when pious people find their influence in restraining their children from dances of, by no means, doubtful morality, weakened by such examples as have been thus furnished, they may with good reason complain.

The testimony of our General Assembly is most decided and emphatic on this subject. It says—

"With regard to dancing, we think it necessary to observe, that however plausible it may appear to some, it is perhaps not less dangerous on account of that plausibility.

"It is not from those things which the world acknowledge to be most wrong that the greatest danger is to be apprehended to religion, especially as it relates to the young. When the practice is carried to its highest extreme, all admit the consequences to be fatal—and why not apprehend danger from its incipient stages? It is certainly in all its stages a fascinating and infatuating practice. Let it be introduced, and it is difficult to give it limits. It steals away our precious time, dissipates religious impressions, and hardens the heart. To guard you against its wiles and its fascinations, beloved brethren, we earnestly recommend that you consult that sobriety which the Sacred pages require."

When professing Christians, therefore, engage in, or in any way encourage, promiscuous dancing, they violate the public sentiment of the world, multiply its scoffs and sneers, become a stumbling block and an offense. They violate the rules of Christian propriety enjoined in the Gospel. They violate the laws of the Church which they have sworn most solemnly to observe. We do, therefore, most earnestly maintain, that no member of our Church can, in any way, encourage promiscuous dancing without compromising his Christian character, and violating most sacred and solemn obligations which he has voluntarily assumed, calling upon God, angels, and men, to witness his honesty and purpose in assuming these obligations.

On motion of Dr. Burrowes, the following was added:

That all persons connected with educational institutions, be recommended to discountenance dancing in every suitable way.

On motion, it was resolved that the above deliverance be read to the people from all our pulpits.

DELEGATE TO THE SYNOD OF ALTA CALIFORNIA.

The Rev. A. Williams was appointed a Delegate to the Synod of Alta California, to express to that Synod our gratification in receiving their Delegate last year, and to bear to the Synod our fraternal salutations, and invite the body to join us in united devotional exercises, at some suitable time, during the sessions of the two bodies. These instructions were carried out by the Delegate, and the two Synods spent a season, on Thursday morning, in joint devotional services, their Moderators jointly presiding.

The connection of the Synod with the PACIFIC newspaper being under consideration, the following paper was submitted by Elder McKee:

WHEREAS, An arrangement was made last year for the joint management of the PACIFIC by the Synod of Alta California, the Synod of the Pacific and the General Association of California, resulting in the appointment of two Trustees in behalf of this Synod—(Dr. Anderson and Elder Coon—the latter of whom declined serving, and the former absent at the East)—from which it now seems expedient to us to withdraw;

And whereas experience has shown that such enterprises are best conducted by individuals, under the patronage of some one branch of the Church—therefore

Resolved, That, as a Synod, our connection with the publication of the PACIFIC newspaper should cease with the present ecclesiastical year.

2. That the Committee appointed to confer with the Synod of Alta California on this subject, inform that body, as well as the Association, of the wishes of Synod, and proceed at once to the adjustment and settlement of the accounts of said Publication for the said year.

3. That provision should be made either by a transfer of our proportions of the assessment, subscription list, etc., or by an assessment on the Churches, for a sum which shall cover our proportion, say one-third of any loss or deficit in said accounts.

4. That the whole matter be entrusted to said Committee, for equitable adjustment and settlement,—and that they make report of their acts in the premises, at as early a day as practicable, together with suggestions as to any further action deemed necessary on this part of Synod.

Paper on the City College of San Francisco, offered by the Rev. F. Buel.

Synod has heard with deep interest the Report of Rev. Dr. Burrowes, on the condition of the City College, and thank God and rejoice with the Principal, in its present prosperity and usefulness. They also express their gratitude in learning of the improvement of its external condition in the acquisition of funds, and of a very desirable site for the future University-buildings, and in view of the humble commencement of this institution only four years past, and its present standing in number of pupils, and extensive usefulness in this city, they look forward in earnest hope and confident expectation of a period, not remote, when the City College shall, under God's favor and blessing, be complete in all its appliances for instruction, and in the full maturity of its collegiate existence.

Synod cordially repeat the commendation of the City College to the patronage of the citizens of San Francisco, made last year.

Paper on amending the Constitution of the United States, offered by the Rev. F. Buel:

By the testimony of the Holy Scriptures God is the source of all power, and human governments derive their authority from His ordinance, "By me kings reign and princes decree justice," "For there is no power but God, and the powers that be are ordained of God." Resting upon this truth, and the obligations of Christian duty arising therefrom, the Church, during the present civil war, with earnest and ready patriotism, has contributed her wealth, devoted her sons, and put up her prayers, for the success of the Government against armed rebellion.

And whereas the interposition of Divine Providence during the present contest has been so marked as to demand and elicit from the Executive of our country, public acknowledgments of God's dealings with us as a people, and whereas in the basis on which our political organization rests, there is no recognition of the authority of God as the foundation and safeguard of all government, although as we have seen His providence has been acknowledged in the administration of our affairs, therefore it seems to us at this time, when the heart of the nation is open to the considerations of God's providential dealings with us, that a fitting opportunity has arrived for the Christian Church in this land to seek through the proper channels a recognition in the Constitution by which the Government politically exists, of the authority of God as the source of all power.

Therefore be it resolved 1st, by this Synod, That the General Assembly of the Presbyterian Church, at its next annual meeting, be requested to take this subject under their consideration, and in connection and concert with other Christian bodies in our land, adopt such measures as shall seem in their wisdom expedient to secure in the Constitution of the Government of the United States—

1st. The recognition of the authority of God as the foundation of all human governments.

2d. That the principles of right and justice revealed in the Word of God are the rule by which Government shall be exercised, and

3d. God's providential care as the law by which the national life, progress and prosperity, shall be secured and promoted for all time.

Resolved, 2d. That a copy of this preamble and resolutions be forwarded to the next General Assembly.

All of which is respectfully submitted.

F. BUEL, Chairman of Committee.

[Remainder next week.]

REV. ABBOTT E. KITTEREDGE will leave New York the first steamer in December, to become Pastor of the Howard street (N. S.) Presbyterian Church of this city. He delays his departure thus long in order that the Church over which he is now Pastor may have time to obtain an acceptable minister to fill the pulpit he leaves.

THE Japanese have discovered that a few seconds previous to an earthquake the magnet temporarily loses its power. They have therefore ingeniously constructed a light frame supporting a horse-shoe magnet, beneath which is a cup of bell-metal. To the armature is attached a weight, so that upon the magnet becoming paralyzed the weight drops, and striking the cap, gives the alarm.

MARRIED.

In this city, October 8th, by Rev. E. S. Lacy, B. A. Harrison to Lydia G. Coffin, both of San Francisco.

In this city, October 7th, by the Rev. Dr. Wadsworth, J. M. Scott to Laura Hord.

In this city, October 5th, by the Rev. Dr. Wadsworth, Joseph Bradt to Susan M. Smith.

In this city, October 6th, by the Rev. Dr. Wadsworth, Evan E. Hughes to Emily N. Heuston.

In this city, at the residence of Bishop Kip, October 6th, James C. Edwards to Mary H. Weatherby, both of this city.

In this city, October 1st, by Rev. F. McAllister, Benj. F. Bishop to Margaretta S. Bishop.

At Collinsville, October 6th, by Rev. S Woodbridge, D.D, F. O. Townsend to Mary F. Marshall, both of Collinsville.

In Sacramento, October 4th, by Rev. F. Charlton, Israel Luce to Eliza Elliott.

DIED.

In this city, October 11th, Thomas McCormick, aged about 28 years.

In this city, October 10th, James Jordan, of the Montgomery Baths, aged 55 years.

In this city, October 9th, Peter Monro, a native of Edinburgh, Scotland, aged 69 years and 10 months.

In this city, October 7th, John G. Prior, aged 85 yrs.

In this city, October 3d, James P. Holmes, a native of Pennsylvania, late of Gold Hill, N. T., aged 36 years 1 month and 20 days.

In this city, October 4th, Willie, only son of Thomas L. and Sarah S. McElrath, a native of the city of New York, aged 8 years 1 month and 18 days.

In this city, October 4th, Alice E. Pippy, daughter of Captain H. S. and Mary A. Pippy, aged 7 years 5 months and 19 days.

In this city, October 5th, at the City and County Hospital, of chronic dysentery, Alfred Duguy, a native of France, aged 38 years.

In this city, October 6th, at the City and County Hospital, of chronic dysentery, Thomas G. Wigus, a native of Kentucky, aged 37 years.

In this city, October 4th, Henry Dopmann, a native of Morsum, Kingdom of Hanover, Germany, aged 38 years 7 months and 26 days.

In Sacramento, October 3d, Chas. F. Hoban, printer, a native of Westport, county Mayo, Ireland, aged 48 years.

In Marysville, October 3d, George Lamphear, aged 30 years.

In Placerville, October 2d, Augusta Ellen, eldest daughter of Matilda and George E. Ranney, aged 9 years and 7 months.

In Shasta, September 29th, William Campbell, aged 45 years.

In San Mateo, October 3d, Elizabeth, daughter of Thos. and Jane Moylan, a native of New York, aged 16 years and 11 months.

On Stony Creek, Colusa county, September 30, John Boland, aged 74 years.

In Watertown, New York, October 6th, G. J. Shew, father of William and Jacob Shew, of this city

At Santa Rosa, October 5th, Elleanor E., wife of Wm. R. Gorham.

On board bark Oak Hill, August 23d, on her passage to Puget Sound, of consumption, Francis Hoyt, a native of Machias, Maine, aged 18 years.

In Sacramento, October 7th, Lucia P., wife of James Osier, a native of Addison county, Vermont, aged 40 years.

At Fox's Flat, near Lincoln, Placer county, October 3d, Mrs. Lucinda Beck, aged 39 years 4 months and 1 day.

At the Oak Tree House, Placerville road, October 6th, Barnum Kelley, aged 55 years.

In Virginia City, October 4th, Mrs. A. H. Ungar, wife of A. M. Ungar, aged 31 years.

At Dry Creek, San Joaquin county, October 5th, Lydia Charlotte, wife of W. L. Campbell, aged 27 yrs.

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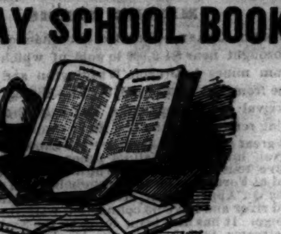
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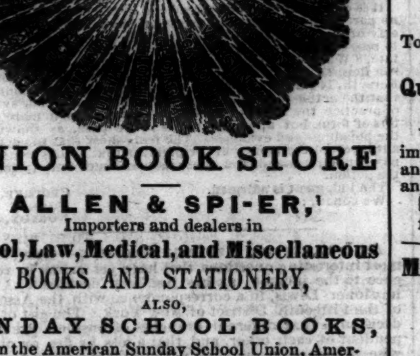
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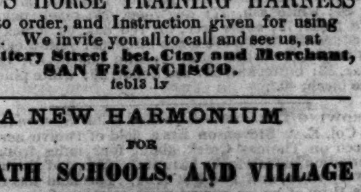
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Sugar Refinery Machinery, Tanks, Pans, etc.,
Quartz Grinders, and Paint Mills, Shingle Machines,
Steam Engines and Boilers,
STEAMBOAT WORK AND HEAVY FORGING,
Amalgamators,
All the different kinds in use, and some just introduced.
STEAM AMALGAMATING PANS,
Suited to all the various processes for extracting SILVER.
Mining Pumps, Retorts, and everything connected with Mining.
Cast and Wrought Iron Pipe, Water Wheel Castings, Reaction, Turbine, Central Discharge, and other kinds of Water Wheels.
Machinery for Reducing and Amalgamating Ores,
Made in sections, so they can be packed.
Every Description of Castings, Iron or Brass.
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Small sized Stamp Mills and Amalgamators, complete for Prospecting.
Our Patterns are all new, made within the last three years. We claim to belong to the PROGRESSIVE age, and ignore "Old Fogyism" in Machinery, and aim to IMPROVE every new machine or Pattern we get up.
feb26 HOWLAND, ANGELL & KING.

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And Iron Works.
HINCKLEY & CO.,
MANUFACTURERS OF
Steam Engines, Quartz, Flour and Saw Mills; Cast Iron Fronts for Buildings, Mining Pumps, and all kinds of Machinery, Amalgamators, Etc.
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No. 19 First street, San Francisco.
WILL FURNISH CASTINGS AND MACHINERY OF ALL KINDS.
ALSO,
Genuine White Iron Shoes and Dies,
PALMER, HANSCOM & CO.

TO QUARTZ MINERS.
KNOX'S IMPROVED
AMALGAMATING PAN,
WITH
Palmer's Patent Steam Chest.
THE ABOVE COMBINATION SECURES the most complete amalgamation of the precious metals of any process now known.
By it steam is introduced in the most effective and economical manner, while it is peculiarly adapted to the catching of floating gold and silver, known to be otherwise lost.
Made exclusively by
PALMER, HANSCOM & CO.,
Golden State Iron Works,
Nos. 19 and 21 First street, San Francisco.
The public are informed that Letters Patent have been granted the undersigned upon steam chest false bottoms, for the inside of Amalgamating Pans or Tubs, and are cautioned against making, buying, using or selling the same without his consent.
jan29 W. A. PALMER.

Chestnut Street Female Seminary.
PRINCIPALS—MISS BONNEY AND MISS DILLAYE.
THE TWENTY-FIFTH SEMI-ANNUAL SESSION will open at 1615 Chestnut Street, Philadelphia, on Wednesday, September 16th. Particulars from circulars to be found at 1615 Taylor Street.
SAN FRANCISCO REFERENCES.—Rev. D. B. Cheney, Rev. C. Wadsworth, D. D. my14-6mos

THE FARM.

THE IVY.—A CHILD'S FANCY.

I love the clinging ivy,
 With its robe of dark-green leaves;
I love it more than bright-hued flowers,
 And graceful forest trees.

I know that summer giveth
 No gladness to its brow,
That the music of its rustling leaves
 Is ever sad and low;

That the bright-winged butterflies
 Love not to nestle there,
But that they hastily flit by
 To a resting-place more fair;

That it loveth not to dwell
 With the beautiful and gay,
But its favorite haunt is ever
 With sadness and decay:

Yet still I love the ivy,
 With its robe of dark-green leaves;
I love it more than summer flowers,
 And waving forest trees.

Oh! chide not, you that turn away
 To buds of brighter hue,
The graceful rose and lily,
 And e'en the violet blue.

These speak not as the ivy,
 Of sweet and clinging trust;
In the loved support that raiseth it,
 In its weakness from the dust.

How there it clings unwaveringly
 Through winter, storm, and rain,
Whilst summer light and summer flowers
 But leave it still the same.

Even so when coming years
 Shall cloud and sorrow bring,
May my young heart as trustingly
 To the blessed Saviour cling.

Nothing shall tempt me thence,
 Sunlight nor summer flowers;
His love my sweetest happiness
 In bright or clouded hours.

And thus we two together
 In our feebleness are blest;
The ivy on its dear support,
 I on my Saviour's breast.

So I love the clinging ivy,
 With its robe of dark-green leaves;
I love it more than bright-hued flowers,
 And graceful forest trees.

STARTING STRAWBERRIES IN POTS.

Strawberry plants, if well rooted in pots in July or August, may be put out in beds any time before the ground freezes and produce a fair crop the following season; the earlier they are put out, the better of course, as it gives a longer time for the plants to grow, and form large crowns, which will throw out a number of fruit stalks the next season. One advantage of setting out plants rooted in pots is, that they rarely ever fail to grow, and consequently need not to be replanted, which involves considerable time lost in the actual growth of the plant, besides the trouble of replanting, watering, etc. Another object gained is, that they rapidly advance in growth, and are not put back by transplanting, which is always the case with those planted in the ordinary way; nor are they so much affected by drouth. The greatest advantage is, that while those planted in the ordinary way produce little fruit the next season, except under very favorable circumstances, those in pots yield a fair crop, and more than repay the extra labor in the greater amount of fruit. Mr. C. S. Pell, of the N. Y. Orphan Asylum, starts strawberries in pots very successfully. He takes three inch pots, fills them with good soil, and places them in the strawberry bed—one under each joint on the runners—and small stones are put on to hold them in place. The earth in the pots is well watered and in about three weeks he has strong, well rooted plants, which may be turned out into the ground without checking the growth. If the pots are sunk in the soil of the bed, the earth will not dry out so fast and less water will be required. This plan offers many advantages to amateurs and cultivators on the small scale, or for home use.—*Am. Agriculturist.*

CHOICE HONEY CROPS.

The movable comb hive is peculiarly adapted for the purpose of collecting and securing, in its pure state and unmixed with other kinds, the honey yielded by any particular species of tree or plant. For instance, where lindens, locusts, peach or other trees abound; or where white clover, mustard, lavender, sage, or similar plants are largely cultivated; it is only necessary, when any of these are in blossom, to insert frames with empty combs in the hive and remove them when filled. If the honey is intended for immediate use, it is not necessary to delay the removal till the cells are sealed over, and the contents can then be more readily drained out and the combs the more speedily re-inserted. But to secure this object completely and secure the largest amount of the particular kind of honey desired, there should be no unsealed brood in the hive during this period, as it would demand a large expenditure of time and attention on the part of the workers, and involve no inconsiderable consumption of honey. The queen should, therefore, be confined or removed five or six days prior to the intended operation; and released or restored after it is ended. The brooding chamber or proper dwelling place of the bees, should also be amply stored with common honey, so as to offer the workers no vacant spaces or empty cells; because they would instinctly fill their immediate quarters with stores, before carrying honey to the more remote parts of the hive. Hence, when any particular kind of pasturage abounds, and the brooding apartment is yet partially empty, it will be serviceable to take out the frames with empty combs, and insert combs of sealed honey instead—thus constraining the bees to carry their daily gatherings to the combs designed to receive them. When the apiarian has once thoroughly established the movable comb system in his apiary, he will almost always have on hand supplies of frames with sealed honey, and be prepared to effect the requisite arrangements. But if he is yet a new beginner, he should remember that full combs may be taken for this purpose from such common hives as are not intended to be wintered; or if he should subsequently conclude to preserve them, the honey may be restored after it has served this temporary purpose.—*Bee Journal.*

SELECTED RECIPES.

REMEDY AGAINST MOTHS.—One ounce of gum camphor, and one ounce of powdered red pepper, mascerated in eight ounces of strong alcohol for several days, then strained. With this tincture, the furs or cloths are sprinkled over, and then rolled up in sheets. This remedy is used in Russia under the name of the Chinese Tincture for Moths.

SALVE FOR CURING BURNS AND CUTS. A piece of rosin the size of a hen's egg; the same quantity of beeswax; three times the quantity of lard, with a small teaspoonful of turpentine. Melt altogether and stir it well, then set it away to cool.

CREAM CAKE.—Put two eggs in a coffee cup, fill the cup with cream, beat the cream and eggs together, add half a teaspoonful of soda, a coffee cup of sugar, half a coffee cup of flour, and a little salt. This will make one loaf.

TO ERASE IRON RUST.—Put the juice of lemon on the spot, lay a piece of brown paper over it, and set a hot flat-iron on it for a few minutes.

GREENING PICKLES WITH GRAPE LEAVES.—It is considered very desirable by housekeepers that pickled cucumbers, mangoes, etc., should be of a deep green color. They taste no better, but they look nicer. To produce this greenness, it has been customary to place the pickles in a brass or copper vessel, pour hot alum water over them, and let them remain until of the desired color; that is until the salt of copper, verdigris, has acted upon them sufficiently. A better way of doing it without the aid of poisons, is recommended by Mrs. Haskell's Encyclopedia, which is as follows: "When packing the cucumbers in salt, line the barrel, bottom and sides, with grape leaves, and pack between the layers of cucumbers a quantity of the fresh leaves, until the barrel is full. When salted through, remove them from the brine, and pour boiling water upon the pickles, several times. If not the desired color, line a tub in the same manner that the barrel was prepared, and pack the pickles with a large quantity of the leaves. Heat vinegar boiling hot, pour it over the pickles, and cover them tightly. If, the next morning, they are not sufficiently greened, drain off the vinegar, reheat it, and pour it again over them; repeat the process until of the color desired. When they are sufficiently greened, pour over them hot vinegar; if they taste of the leaves, change the vinegar after a week.

[From the Mercantile Gazette and Prices Current.]

MINING ITEMS.

NORTHERN COAST.—The Bro. Jonathan on her last trip down brought near $400,000 in gold, of which about $260,000 was from mines in Oregon, Washington and Idaho, and the balance from British Columbia. The mining intelligence by this arrival is quite meagre. The *Columbian* contains the following reference to the Red River country:

That great country hitherto so little known is being invested with fresh interest. To all its other attractions that of the extensive existence of gold is now added. It has been discovered at Fort Elice on the Assimboine, and also on branches of the Qu'Appelle river, streams which unite and run into the Red river and have no connection with the Rocky Mountain range. It has also been found in the Saskatchewan and other streams taking their rise in the Rocky Mountains. These discoveries must tend to facilitate the settlement of that country, and roll onward the tide of civilization to our eastern boundary. We must view with deep interest every circumstance calculated to promote the opening up of that intermediate country - the connecting link between the Atlantic provinces and these Pacific colonies.

HUMBOLDT.—The *Register* of 19th September says:

There is more work going on in the different mining districts, at the present time, than ever before; and this, too, without much noise or blowing, except the booming of blasts in the tunnels and shafts. Some of the drones are leaving; but the industrious portion of the community have gone to work with renewed energy. But few discoveries are made in the way of new ledges; the old ones, however, are being thoroughly prospected. This is what we like to see. The miners are now on the right course, and if they keep on for the next six months with the energy at present manifested, we will have claims enough opened to keep fifty mills running. Money will build them: and we will be able to command that when we satisfy capitalists that their investments are safe and profitable.

THE SHEBA MINE.—Only a few months ago, shares in the Sheba sold readily in San Francisco at from $500 to $600. They are now dull in the same market at $100. We learn, on reliable authority, that they are now taking out richer ore from the mine than ever before; and that the vein is increasing in size. Can any one give a reason for this depression of the stock, other than that the bulls have had their turn and that the bears are now having theirs? The Sheba is undoubtedly the richest mine ever opened in the Territory or in the world. We are warranted in this belief by the statements of many experienced and intelligent and disinterested miners. But "freeze out" is the game now being practiced with the Sheba; we sincerely hope the freezers may be frozen.

CAMEL TRAIN.—A train of camels is running from the Humboldt salt mines to Virginia City, packing salt for the Humboldt Salt Company. This will be a cheap mode of transportation. Each camel is able to pack from 800 to 1,000 pounds. It costs nothing to keep them, and they will keep fat on sage brush and greasewood, and the deserts which are so hard on horses and mules, are just ducks for camels.

Decision of Supreme Court of California.

At a recent session the following opinion was delivered:

Stanwood vs. *Sage*.—This is an action to recover the sum of $1,500, as money had and received by the defendant for the use of the plaintiff. The record shows that the plaintiff, who is a merchant in New York, consigned to one Shaw merchandise to be sold by him on commission *del credere*. Shaw received and sold the goods. He died, the defendant was appointed administrator of his estate, and collected the money from the purchaser, to the amount of $1,500, knowing the facts. Plaintiff demanded the money of the defendant, and upon his refusal to pay brought this action and recovered judgment, from which the defendant appeals, contending that the money is part of the assets of the estate of Shaw, and that the plaintiff's only remedy is to file his claim as creditor of the estate and receive his dividends thereon.

It is clear that the money received by the defendant formed no part of the assets of the estate of Shaw. It was the property of the plaintiff, and he had a right to maintain an action to recover the same against the defendant. (Merrick's Estate, 8 Watts & Sergeant, 402; Thompson vs. Perkins, 3 Mason Rep. 232; Kelly vs. Munson, 3 Mass. Rep. 319; Beach vs. Forsyth, 14 Barb. S. C. R. 399.) The appellant also contends that the action is not in the proper *form*. Under our system of practice the rights of parties depend, not upon mere matters of form, but upon the merits of the case, as shown by the pleadings and evidence. The facts show that the defendant received the money of the plaintiff, that he has refused to pay it upon demand, and these facts are sufficient to sustain the action.

The judgment is affirmed. CROCKER, J.
We concur: COPE, C. J.
NORTON, J.

AN INTERESTING REVENUE DECISION.—One of the most interesting questions that have yet arisen in reference to the income tax has just been decided by Commissioner Lewis, in a correspondence with the Assessor of the Fifteenth District of New York. The gist of the decision is that different branches of business are independent of each other, and that a loss by fire or otherwise, sustained in one does not entitle the party to a deduction in the other.

Thus, if A. B. C. had an income of five thousand dollars, of which three thousand was from business and two thousand from the rent of houses, if the latter should be destroyed by fire, causing to him a loss of five thousand dollars over and above all insurance, he would still be liable to taxation on the three thousand dollars received from business. It is also settled that a person meeting with a heavy loss by fire cannot apply the income from the rest of his estate toward making up this loss, and deduct from the income of a subsequent year.

COAL OIL FOR FRUIT TREES.—A gentleman formerly connected with coal oil business in this city, tells us that several years ago, in taking a lot of sample bottles of oil on a journey for exhibition, he accidentally had a bottle broken, saturating the sawdust in which the bottles were packed. When he arrived at his stopping place, he put the sawdust at the foot of a plum tree, it being about the time of blossoming of the plum trees. The result was watched, and it turned out that the curculio which ravished the other plum trees in the orchard gave this one a wide berth, and the plums were saved to ripen. The circumstance led to further experiments, with like favorable results. The sawdust thus saturated —which can be done with the cheapest kind of coal oil— retains the odor for a long time, which is offensive to the fastidious tastes of the little Turk. The borer also will not pass his gimlet into the trunk of a tree which is encircled with this stuff.—*Ohio Farmer.*

THE LATEST USE FOR PETROLEUM.—An Assistant Surgeon writing from Gettysburg says:

Will you allow me, as one alleviation of the horrors of the battle-field, to call your attention to the use of coal oil in suppurating wounds. As volunteer assistant, I received permission from the surgeons of the first division of the Fifth Corps, Gettsburg, to use it in the most offensive cases. By its manifest utility, and the solicitations of the wounded, I was induced to enlarge its use, until I became satisfied that what cold water is to a wound in its inflamed state, coal oil is to it in its suppurating state, dispelling flies, expelling vermin, sweetening the wound and promoting healthy granulations. It can be used by any assistant of ordinary judgment with perfect safety, and to the great comfort of the patient. I have seen two patients whose wounds had been dressed with it, asleep before I was through with the third.

GREAT SALT MINE.—It appears from scientific investigation that the salt deposit at New Iberia, Louisiania, is of the most extensive and wonderful description. For vastness and purity it is unequaled on the globe. One account says: "Imagine, if you can, the granite quarry of Massachusetts, or the maable quarry of Vermont, to be solid deposits of pure rock salt, clean and transparent as so much clear white ice, in one solid, inexhaustible mass, underlying the earth, and you then acquire an imperfect idea of the vastness of this salt formation."

Mr. Wm. Wheelwright, of Newburyport, Mass., whose enterprise has so successfully developed the railroad capabilities of Chili, is at present urging forward the scheme of a railroad from Rosario, in the Argentine provinces of South America, to Cordova, to connect the Atlantic with the Pacific. He has obtained liberal grants from the authorities of that country of lands, etc., and his English friends have issued proposals in London for subscriptions to the project by a company with a capital of eight million dollars. The traffic of such a road would it is stated, be very great.

HEAT OF DIFFERENT WOODS.—The following is set down as the relative heating values of different kinds of American woods: Shellbark hickory, being taken as the highest standard, 100; pig-nut hickory, 95; white oak, 84; white ash, 77; dogwood, 75; scrub oak, 73; white hazel, 72; apple tree, 70; red oak, 69; black walnut, 66; white beech, 65; black birch, 62; yellow oak, 60; hard maple, 59; white elm, 58; wild cherry, 55; yellow poplar, 52; butternut, 52; red cedar, 50; white pine, 42; white birch, 40.

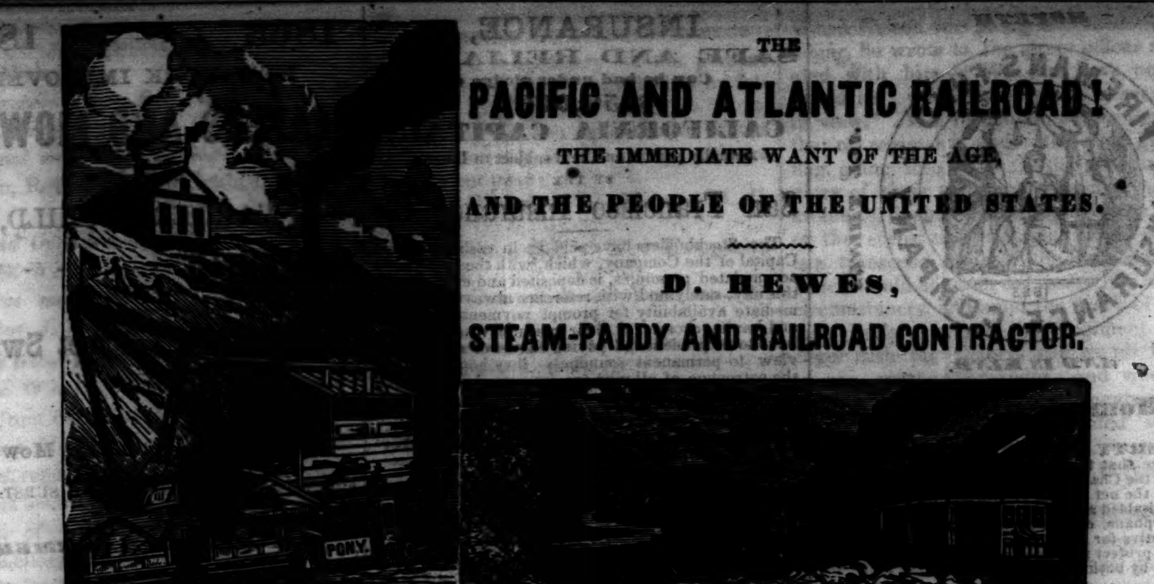
GROWING TOBACCO.—The Red Bluff *Beacon* learns that Col. E. A. Stevenson has a field of twelve acres of tobacco on Thomas' Creek, about four miles from the Reservation, which looks beautiful. Many of the leaves are very thick, and two feet long. This field has never had a drop of water except what rain has fallen. Mr. Boland has a fine field of tobacco on Salt Creek, which looks remarkably fine.

NEEDS NO COMMENT.—There are one hundred and fifty persons in New York, who are known to have made fortunes, varying from $100,000 to $1,500,000 during the past eighteen months, some by stocks, some by contracts, some by shoddy, some by selling bad vessels to the Government, some by crackers and cheese for the army, and some by disposing of good offices. These shoddy aristocrats have added about two hundred brilliant equipages to the Ring at the Central Park, and will soon figure at the watering-places.—*Ex.*

DESTRUCTION OF MANILA BY AN EARTHQUAKE.—The ship Ocean Pearl, 48 days from Hongkong, brings news from Manila to June 6th. On the 3d of that month that city was destroyed by an earthquake. Most of the public buildings inside the walls are in ruins. All the private houses were injured greatly. The loss of life and property was immense. Business was entirely suspended, and was likely to continue so for some time to come. The city, within the walls, contained a population of 20,000, but, including the suburbs, the aggregate population was 140,000. The city was founded in 1571, by Legaspi. In 1645 it was destroyed by an earthquake, but rapidly rose from the ruins. Our commercial intercourse with the unfortunate city was quite extensive.

A CURIOUS CASE.—The bark Hebron, which had on board 3,000 barrels of petroleum oil for the European market, has been libelled for damages done to oyster beds in New Bedford harbor. The immense weight of the cargo crushed the lower tiers, and the oil was pumped out into the harbor, destroying several beds of oysters, valued at some $7,000. This suit will involve nice legal questions.

A man without a predominant inclination is of no account. He who is everything is nothing.



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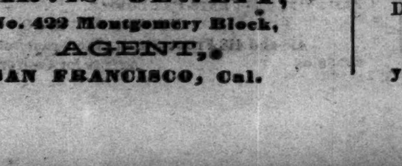
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is a constitutional disease, a corruption of the blood, by which this fluid becomes vitiated, weak, and poor. Being in the circulation, it pervades the whole body, and may burst out in disease on any part of it. No organ is free from its attacks, nor is there one which it may not destroy. The scrofulous taint is variously caused by mercurial disease, low living, disordered or unhealthy food, impure air, filth and filthy habits, the depressing vices, and, above all, by the venereal infection. Whatever be its origin, it is hereditary in the constitution, descending "from parents to children unto the third and fourth generation;" indeed, it seems to be the rod of Him who says, "I will visit the iniquities of the fathers upon their children."
Its effects commence by deposition from the blood of corrupt or ulcerous matter, which, in the lungs, liver, and internal organs, is termed tubercles; in the glands, swellings; and on the surface, eruptions or sores. This foul corruption, which genders in the blood, depresses the energies of life, so that scrofulous constitutions not only suffer from scrofulous complaints, but they have far less power to withstand the attacks of other diseases; consequently, vast numbers perish by disorders which, although not scrofulous in their nature, are still rendered fatal by this taint in the system. Most of the consumption which decimates the human family has its origin directly in this scrofulous contamination; and many destructive diseases of the liver, kidneys, brain, and, indeed, of all the organs, arise from or are aggravated by the same cause.
One quarter of all our people are scrofulous; their persons are invaded by this lurking infection, and their health is undermined by it. To cleanse it from the system we must renovate the blood by an alterative medicine, and invigorate it by healthy food and exercise. Such a medicine we supply in
AYER'S
Compound Extract of Sarsaparilla,
the most effectual remedy which the medical skill of our times can devise for this every where prevailing and fatal malady. It is combined from the most active remedials that have been discovered for the expurgation of this foul disorder from the blood, and the rescue of the system from its destructive consequences. Hence it should be employed for the cure of not only scrofula, but also those other affections which arise from it, such as ERUPTIVE and SKIN DISEASES, ST. ANTHONY'S FIRE, ROSE, or ERYSIPELAS, PIMPLES, PUSTULES, BLOTCHES, BLAINS and BOILS, TUMORS, TETTER and SALT RHEUM, SCALD HEAD, RINGWORM, RHEUMATISM, SYPHILITIC and MERCURIAL DISEASES, DROPSY, DYSPEPSIA, DEBILITY, and, indeed, ALL COMPLAINTS ARISING FROM VITIATED OR IMPURE BLOOD. The popular belief in "*impurity of the blood*" is founded in truth, for scrofula is a degeneration of the blood. The particular purpose and virtue of this Sarsaparilla is to purify and regenerate this vital fluid, without which sound health is impossible in contaminated constitutions.

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FOR THE SPEEDY CURE OF
Intermittent Fever, or Fever and Ague, Remittent Fever, Chill Fever, Dumb Ague, Periodical Headache, or Billious Headache, and Billious Fevers, indeed for the whole class of diseases originating in biliary derangement, caused by the Malaria of Miasmatic Countries.
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Fever and Ague is not alone the consequence of the miasmatic poison. A great variety of disorders arise from its irritation, among which are *Neuralgia, Rheumatism, Gout, Headache, Blindness, Toothache, Earache, Catarrh, Asthma, Palpitation, Painful Affection of the Spleen, Hysterics, Pain in the Bowels, Colic, Paralysis* and *Derangement of the Stomach*, all of which, when originating in this cause, put on the *intermittent type*, or become periodical. This "CURE" expels the poison from the blood, and consequently cures them all alike. It is an invaluable protection to immigrants and persons travelling or temporarily residing in the malarious districts. If taken occasionally or daily while exposed to the infection, that will be excreted from the system, and cannot accumulate in sufficient quantity to ripen into disease. Hence it is even more valuable for protection than cure, and few will ever suffer from Intermittents if they avail themselves of the protection this remedy affords.
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For right is right,
And right the d
To doubt would b
To falter would

A MISSIONA
BY GERAL

Christ be near thee!
Over waters wide
Through all dangers
With no friend or

The winds and wave
Skies may threate
Safely rides the labo
When the Saviou

Though thy earnest
And in darkness
Drifting lonely, whe
Can outstretch th

On His breast seren
Winds nor waves
Straight for haven g
When the Saviou

Clouds may lighten
Praying looks be
Sails may shiver! t
At Death going o

Yet though winds a
Mast may spring
Safely rides the labo
When the Saviou

SPIRITUAL R

How beautifully
of Christ! Who is
are my brethren?
his hand toward his
"Behold my mothe
For whosoever sha
Father which is in h
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said almost in the p
and his brethren.
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that law which says
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ion that comes from
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